

Bet

symeth the Kalender of Shepherdes.





Bere before tyme thys boke was prynted In parys In to corrupte englyshe and nat by no englyshe man wherfore these boke that were brought Into Inglande no man coude vnderstonde them petyly and no maruayll for hit is vnkely for a man of that countrey for to make hyt Into perfyte englyshe as it shulde be. ¶ Newely nowe it is drawne out of frenshe into englyshe at the instance & coste and charge of, Rycharde Wyntson and for by cause he sawe that men of other countres intermedellyd with that that they coude no skyll in/ and therfore the foresayde, Rycharde. Wyntson and shuche as longethe to hym hath made it into playne englyshe to the entente that every man may vnderstonde it/ that thys boke is very profyttable bothe for clerkes and laye people to cause them to haue greate vnderstondyng and in espelly all in that we be bounde to lerne and knowe on peyne of auerlastinge deth. As the lawes of god shewith howe we may knowe to kepe his comaundementis and to knowe the remedies to withstonde dedly synne there be many men and women thynkes them selfe wyse and knowes and lernes many thyngis but that that they be bounde to lerne & knowe that they knowe nat as fyrste the x. commaundementis of god and the v. comaundementis of the churche that every creature that purpos to be saued shulde lerne and knowe and haue them as perfyte as there pater noster. you people how wyll ye shryue you and yf ye breke any of the comaundementis and ye knowe not them. ¶ Truly there is but fewe that knowes them therfore lerne for ye be bounde to that as well as to lerne your pater noster. ¶ For howe can you kepe oure lordes godis comaundementis and ye knowe them not. ¶ Also ye be bounde to breke nat one of them on peyne of danacyon for and thou breke one thou brekest all. offende the lawe in. i. poynt and offende in all. for & thou breke one thou doste nat goddis byddyng. for he byddyth the to breke none. ¶ All that ye do in thys worlde here but if it be of god. or in god. or for god all is in vayne you shuld. not rede such vayne maters. for redyng of vayne engenderyth vayne thought dystroies deuolion in man. ¶ What nede it a thyng that is nought to rede or stody. on youre synne and what grase by god in you wrought is. ¶ Also in thys boke is many mo maters loke in the tabyll here folowynge



The kalender of the Shepherdes.

These be the contentis of this present Boke/ of the Shepherdes kalender/
Drawen out of frenche into Englyshe/ with many goodly addicions new
ly putte therto.



First the Prologe of the Auctoz that saileth howe euery man may lyue
in xx. & xij. yerres by the lesse / and they that dye before that terme it is
by violens or outrage of themselves in their yothe.

The seconde Prologe of the Great Maister Shepherde / that proueth true
by gode argument/ all that the first Shepherde sayeth.

Also a kalender with the fygures of euery Saynt that is halowed in the
yere/ in the whiche is the signes/ the houres/ the momētes & the newe Mones.

The table of the mouable festis with the compounde Manuell.

The table for to vnderstande euery day in what signe the mone is in.

Also fygures of the clyps of the sonne an of the Moner/ the dayes howres &
momentes.

The trees and bzaunches of Vertues and vyces.

The paynes of hell that is ordeyned for euery dedely synne with figures.

The garden and felde of all vertuous that sheweth a man howe he sholde
knowe whether he be in the state of the grace of god or nat.

A noble declaracyon of the seuen princypall peticyons of our Vater noster

Also the Ave maria. of the thre salutacyons/ One made the aungell G.
byrell. the seconde made saynt Elzabeth/ and the thirde maketh our Hol
holy church.

Also the Crede in Englyshe of the xij. Artycles of our faith.

Also the x. cōmaūdemētes in Englyshe / and the v. cōmaūdemētes of the
chyrche Catholyke.

Also a fyguce of a man i a shyppe that sheweth the vnstablens of this tr
setoꝝ worlde.

Also the gardyne & felde of all vertuous & of the iiii. Cardynall vertuous.

The fyndamy of mānes body with a warnynge of deth & ij. wemēs balat

The gouernauns of helth for the body & howe it shal be preserued.

The nomber of all the bones & baynes in a mānes body / & for euery dys
ase/ to be late blode in them.

The hye Astronemy of Shepherdes of the two great scetles of heuen/ and
the foure smale with the viij. planettes and the nature s of the xii. signes with
a fyguce of the zodyake.

I Ere byfore tyme there was a shepherde keepynge his shepe in the felde whiche was no clerke ne vnderstode no manere of scripture nor wretynge but only by his naturall wyt. ¶ He sayeth that lyuynge and dyenge is all at the wyll and pleasure of almyghty god. ¶ And he sayeth that by the course of nature a man may lyue thre score and xii. yere. or more. ¶ For euery man is xxxij. yere olde or he come to his full strengthe and vertue. And than he is at the best bothe in wysdome and also in sadnes and dyscrecyon / For by xxxij. yere and if so be that he haue nat gode maners than It is vnkely that euer he shall haue gode maners after whyle he lyue.

¶ Also lyke wyse as a man is waxyng and growynge xxxij. yere. so it is gyuen hym as many mo to encline and go fro the worlde by the gyfte of nature And they that dye byfore that they be thre score and xij. yere olde / ofte tyme it is by hyoles or outrage of themself. and they that lyue aboue th[at] terme is be gode gouernaunce and gode dyet.

¶ The desyre of this shepherde was to lyue longe holy lyf and to dye well. But this desyre of longe lyf was in his soule. whiche he hoped to haue after his deth. For the soule shall neuer dye. whether it be in blysse. or in payne.

¶ Therefore this sheparde thought that lxxii. yeris here in t[his] bale of wretchednes is but a lytyll and a smale terme to the lyfe euerlastynge whiche neu[e]r shall haue endynge.

¶ And he sayeth. he that offerith him selfe here to leue vertuesly in this worlde. after this lyfe. he shall receyue the swete lyfe that is sure and lastyth euer with out ende. For tho a man lyued here a. C. yere or more it is but a lytell tyme to the lyfe to come. ¶ Therefore saythe this sheparde. I wyll lyue soberly w[ith] these smale tempozall goodes that Ihesu hath lente me and euer to exyle the desyre of wordely ryches & wordely worshyp. For they that labourezth for it and haue a loue to theyr goodes. And bayne worshype. oft it departes man for the heuenly treasoure. ¶ It shetteh mānes harte / that god may nat entere. ¶ And byldys man a place of no rest in the lowe londe of darkenes.

¶ Here after folowyth a nothere prologe of the mayster sheparde that she wyth and prouethe the auctors prologe true that is befoze her syde. and so the shepardis disputys one with a nothere but thys that folowith she wyth the mayster sheparde to the other of the desuysyon of this kalender.



¶ Here begynneth the maister Shepcherde.

It is to be vnderstonde that there be in the yere liii. quarters that is to callyd here. *Innus. estas. and. autumnus.* ¶ These be the foure seasons in the yere. as *Prymetyme* is the spryng of the yere as *feuryere. Marche. and. Aprill.* Those thre monethes.

¶ Than cometh the sommer. as. *May. June and. July.* and in those iii. monethes euery herbe. grayne. and tre in his kynde is in his moste strengthe and fayrnesse euene at the hyghesse

¶ Thanne cometh. *Autonne.* as *August. Septembe and. October.* that all these fruytis wareth the rype and be gaderyd and howlyd..

¶ Than cometh. *Novembre. December. and. Janyuere.* and these iii. monethes is the wynter. The tyme of lytell profite. ¶ We shepard's saythe that the age of a man is. *lxxij. yere* & that we leuene but to one holle yere. for euery moze we take by. yere for euery moneth. as *Janyuere. or feuryere.* & so forth

for as the yere chaungeth by the twelue monethes. Into twelue sondry maners so bothe a man chaunge him selfe twelue. tyme in his lyfe by twelue ages and euery age lasteth syre. yere. if so be that he lyue to thre score & twelue for thre tymes vi. makethe eyghttene. & sir. tymes sir. makethe sir and therty and than is man at the best and also at the hyghest and twelue tymes syre. makethe thre. score. and twelue. and that is the age of a man.

¶ This must ye rekene for euery moneth syre yere. or ellys it may be vnderstonde by the foure quarters and seasons of the yere. So deuydyde man into foure partyes as to youthe/strength. wysdome/ and age. he to be. xliij. yere. yonge. eyghttene yere stronge. xliij. In wysdome and the. foureth eyghttene yere to go to the full of the age of lxxij.

¶ And nowe to shewe howe man chaungeth twelue tymes euy n as the twelue monethes do.

¶ Take fyrst syre yere for Janyuere the whiche is of no bertue nor strengthe in that seaslone nothyngge on the erthe growith. ¶ So man after he is boorne tyl he be syre yere is without wytte strengeth or conynge & may do no thyngge that profytethe

¶ Than cometh februarye and the dayes begynneth to were in length and the sonne more hott. than the erthe begynneth to were grene. So the other si. yere tyl he com. to twelue the chylde begynneth to growe bygger and to serue and lerne suche as is taught him.

¶ Than comethe. Marche in the whiche the laborer sowith the erthe & planted trees and edyfy howles the chylde in these vi. yere waxeth bygge to lerne doctryne. and lyens and to be fayre and honest. for than he is xliij yere.

¶ After that cometh Aprill. That the erthe and the trees is couezed in grene and flowers. and in euery party goodis increlyth habundantly than cometh the chylde to gader the swete flowres of hardynes but than beware / that the colde wyndes and stormes of byces bete nat the flowers of gode maners that that shulde brynge man to honowere. for than is he xliij. yere.

¶ Than cometh Maye that is fayre & plelaunt / than byrdes syngeth in the foreste nyght and day the sonne shynethe hote. and as than is man mozte ioly & plelaunt and of delyuer strengthe & seketh playes and spoytes for than is he therty yere. ¶ Than cometh. June & that is the sonchvest i his meridyornall he maye assende no hyer in his stacyone his glemerryngge goldene beames rype ethe te corne and than is man xxxvi. he may assende no more for than hathe nature gyuen hym beauty and strength at the full/and repyd the sedes of perfect vnderstondyngge.

¶ Than cometh Julii that oure fruytes ben sette a sonnyngge & oure corne as hardenynge. For than the sone begynneth a lytell for to descende downewarde

so man than goeth fro youthe to toward age and begynneth for to aquaynt
 hym with sadnes / for than he is two and forty yere. ¶ After that / than com-
 meth August. Than we geder in our corne / and also the fruytes of the erthe
 ¶ And than dothe man his dilygens to gader for to fynde hymselfe withall i
 the tyme that he may nouthet gete nor wyn and than that vij. yere is xlvij.
 Than comes septembe r that bynes be made and the fruytes of trees be ga-
 dcred / And thanne ther withall he dothe freschely begynne to garnyshe his
 house and makes proursyon of nedefull thynges for to lyue in wynter which
 dra weth very nere and than is man in his mooste ioyful and coragyous estate
 prosperous in wyldome purpolsynge to gether and kepe as nyche as shulde
 be suffyspent for hym in his olde age / whan he may geder nomore / and these
 six. yere maketh foure and fyfty yeres. ¶ And then cometh october that all
 is into the forslayde house gadereth bothe Corne / and Also other maner fruy-
 tes. And also the laborers so with newe sedys in the erthe. for the yere to come
 And than he that soweth nought shall nought gadere And thā in thyle other
 six yeres a man shal take him selfe vnto god for to do penance and gode war-
 kes / and than the benyfytes the yere after his dethe. he may gader and haue
 sperytuall profet and thenne is man fully the terme of lii. score yeres.

¶ Than cometh the f. ouember that the dayes be very shorte and the sonne in
 maner gyueth no hete and the trees leseth thayr leuys / The feldes that were
 grene loken hoze and gray. han all maner of herbes be hydde in the groundes
 and than appereth no floures. And than wynter is come that the man hath
 vnderstandynge of age and hath lost his kydelly hete and strengthe. his tethe
 begynne to rote and in his hede they chatte / And than hath he nomore hope
 of longe lyfe. But desyret to come to the lyfe euerlastynge and these fyre ye-
 res for this monethe maketh hym thye score and vi. yeres. ¶ Than cometh
 December full of colde with froste / and snowe with great wynds and stormy
 weders that a man may nat laboure nor noughte do. the sonne is than at the
 lowest that it may descend. thā the trees and the erthe is hyd in snowe. than it
 is gode to holde them ny the fyre / and to spende the goodes that they gadered
 in somer. J. or than begynneth mannes here to wax whyte and gray / and his
 body croked and feble / and than he leseth his perfyte vnderstandynge / & that
 vij. yeres maketh hym fully thye score and xij. yeres. and if he lyue any more it
 is by gode gydynge in his youthe. Howe beit it is possyble that a man may ly-
 ue tyll he be an hundred yere olde. But there is but fewe that cometh therto.

¶ Wherfor. The shepherde say moreouer that of lyuynge or dyenge the heuenly
 bodyes may stee a man bothe to gode and euyll. without doute of allwette.
 But yet may man withstande it by his owne fre wyll / to do what he wyll hi
 selfe gode or hadde euermore. ¶ Aboue the whiche indynaryd is the might &

wyll of god that lengtheth the lyfe of man by his goodnes or to make hit short by his Justise.

¶ Wherefore we wyll shewe you of the bodye, selestyll and of there nature & thownges and this present boke is namyd the compot for it comprehendis fully all the compot and moze for the dayes. Owtes and momentis and the newe mones and the chypys of the sonne and the mone and of the synes that the mone is in. every daye and this boke was made for them that be not clarkes to brynge them to greate vnderstandynge.

¶ And this kalender is deuyled in v. partyes. The fyrste of oure synes of the compot and the kalender.

¶ The seconde is the tre of byces with the pernes of hell.

¶ The thyrde is the waye of helthe of man. the tre of vertues.

¶ The foureth is felleke and gouernoure of helthe.

¶ The fyfte is astrologye fynomy for to vnderstonde many dyscepynges and whyche they be. by lykelyhode the whiche by nature are inclynede and can do them as ye shall rede or ye come to the ende.

¶ For to haue the shepardis vnderstandynge of theyr kalender ye shulde vnderstonde that the yere is the mesure of the tyme that the sonne passes the xij synes retournynge to his fyrst poynte and is deuyled in the xij. monethes.

¶ As. Januere. februarye. Marche and so forth the. December.

¶ So the sonne in these xij. monethes passeth by the xij. synes one tyme.

¶ The dayes of his enterynge into the synes in the kalender. and the dayes

¶ Also whan he partyth the yere as than xij. moneth. two and fyfty wekes the hundred. thre scoze. and fyue. dayes. and whanne by sext is thre. scoze & vi. one daye / as foure and twenty howres every howre thre scoze mynutes. after these deysyons ye muste vnderstonde for every yere iii. thynges.

¶ The fyrst spekythe of the goldynne noumber.

¶ The seconde of the letter domynycall.

¶ And the thyrde is the letter tabuler / in the whiche lyeth all the chete knowlege of this kalender. for the whiche letter and noumber to vnderstonde that that they wolde. whether it be past or to come. ye shall put thre fygyres after the kalender. of the whiche. the fyrste shall shewe the valure and declaracyon & the two other and it is to be vnderstande that in foure yeres there is one by sext the whiche hath one daye moze then the other. and also. as two Latters Domynycals spgned in one of the fozelayde fygyres and chaunges the letter daye of saynt mathewe. as the whiche is bigyll is put with the day vpon one letter by hymselfe.

¶ Also the letters feryals of this kalender is to be vnderstode as they of the other kalenders before the whiche are the nobers & the other iii. after the letters

feryalls. ¶ Fyrst for cause the letters byssendeth lowe is the golde n^omber
 aboute the dayes of the newe moone. ¶ And the whyche to be the owre
 and the momentis of the sayde monethe whyche whanne they are in serues
 befoze the none of the daye aboute there. ¶ And whanne they are blacke serues
 for after none of the same daye in the places of the n^omber betokenes that
 theyre n^omber where it is. ¶ The naturall daye is to be vnderstonde fro
 mednyght to mednyght xxiij. howres and shall serue the sayde n^ombers
 of the letters feryalles. xix. yere complete fro the yere that this calender was
 made A. Thousande. foure hundrede. foure. score and seuentene one to the
 yere of A. M. .v. C. and. sixtene. in the whyche yere shall begynne to serue
 thys goldynne n^omber and the other n^omberes after the letters feryalles
 all in the maner as they befoze for the other. xix. yere. ¶ And all the remnait
 of the compot and of the kalender is perpetuall. for the goldynne n^omber
 so shall they be cyght & thurty. yere of the whyche yeres. A. M. foure hund
 rede foure score and seuentene. is the fyrste. ¶ The festes of the kalender are
 in theyr dayes of the whyche the solenuell are in rede and stoyred in the beny
 te ne the whyche benyte in the ende of the bodyes aboute euer ydaye is one let
 ter of the. A. b. c. for to vnderstonde in what synce is the moone that day. And
 yet the sayde letters and the rubryshe for the whyche shall one fygyre befoze
 the kalender whyche shall shewe howe they shulde vnderstonde it. ¶ Thys
 yere of thys p^{re}sent and kalender whyche beganne to haue coursse the fyrste
 day of. Jenuere is A. thousande. foure. hundrede. foure score and seven. in
 the whyche raynes for the goldynne n^omber sixtene. the letter domynycall
 A. ¶ The letter tabuler f. and b. in the fyrste lynes and theyr figures no^{te}sst
 the goldynne n^omber sixtene. the yere of thys kalender.

¶ To knowe the letter domynycall by the vers vndernethe
Filius esto dei celum bonus accipe gratis.

¶ Or by thys other verses

*Fructus alit canos el gelica bellica danos.
 El genitrix bonadat finis amara cadat.
 Dat flores anni caloz eius gaudia busti
 Canibit edens grisso boabel dicens fiet agur*

¶ For to set the monethe

A/dem/dl/ge/bat/er/go/a/phos/a/dri/phos/

For the golden number and the pyryne.
Car. nus. vii. diu. nov. octo. sed quinq. tred. ambo. de. cem. dod sep. tem
quin. quar. tus. duc. so. fa. no. veni. v. i. quat.

To knowe the letter dominy call and the golden number.

Fewly and subtelly the shepherdis hath founde for to vnderstode the gol
den number and also the letter dominy call: and take a practyse whiche
foloweth for it is very subtyll and harde: if it were nat shewed of theym that
vnderstandeth and to this is nat to abyde ne to trauayle for because of fygu
res the whiche techeth euery man for to fynde and also for to vnderstande the
for sayde practys.

*Fines canos agut ei? bona fruct? dicens anni a bellica grisso dat amara. El
cambit gaudia dat alit fiet Coloz genitrix danos boabel flares cadat gelica es
dens busti.*

Here be the foure secretys of this present kalender.

Mobilis alta dies occurrans aureus octo
Serdenerum dñō erit inferior
Veneris sancta sed quinq. tred ambo Maria.
Nec erit in toto dicens symilis octo

Here after foloweth to knowe the holy dayes after the
compownde manuwell by your Joyntes

Who so wyl knowe whan the holy dayes falleth take hede of the vij. letts.
A. b. c. d. e. f. g. the dayes of the weke ben by vij. one for sonday & for the other
dayes vi. put them In the Joyntes of the left hande / in foure fyngers teche
theym we sholde with oure hande to be more sartayne A. b. c In the backe of
the hande & g aboue d e f / within the hande for to shewe what place euery mō
the shulde be. In the lytell lecode fynger d b g c / be in the medyll fyngers and
put In the lethe fyngere d. f In the lytell fyngeres ende Janyuere a bouea of
the lytell fynger Feuyere / & Marche / aboue in the seconde fynger / togeder
Aprill a boue g. and Maye aboue b. June aboue e. In the medyll fyngere
Julijs aboue g August aboue thā cometh Septēber to the longe fynger aboue
f. of the iii. fynger octobere aboue a. Nouember aboue d. and aboue f Decem
ber on the lytell for to make shorpe the xii. monethes.

After bzan/pen/cro/lucy the embrynge dayes is set for every man to fast.
In these two lynnes be as many syllables as be dayes in the Monthe/set them
in as many Joyntes on the lefe hande.

C January.

Ci/si/o/ia/nus/e/pi/lu/se/la/nus/et/ken/se/mau/mar/an/
Pis/ca/fab ag/bin/cen/ti/paulum/iul/ag/que/ba/tild/

C februarye.

Bz/pur/blas/et/a/ue/se/bzu/ol/co/la/ti/ca/ba/lent/
Iul/con/iun/ge/tur/cum/pe/tro/math/so/ci/e/tur.

C Marche.

Mo/scd/mar/ci/us/bal/to/duth/kes/con/gre/go/ri/un/bo/
Dat/ed/wart/cuth/be/ne/ca/pe/ma/ri/ani/ge/ni/tri/cem.

C Aprill

Gil.gyp/ric/et am/bzoli/i/dat/a/pzyl/le/on/eu/fe/ti/bur/de/
post/al/phe/fe/ta/ge/or/mar/ci/que/bi/ta/lis.

C Maye.

Pheli/cruc/may/cio/la/tin/nic/goz/de/ne/re/t/qz/
Post/cia/don/se/qui/tur/post/al/phe/fe/ta/ger.ad.e.pr,qz

C June

Pic.mar.iu.bo.ni.fa.med.colum.bar.ba.ci.ba.bi.ti.
Bo.mar.mazg.ed.wart.si.unil.alb.el.to.on.le.pepau.

C Iulii.

Ser.bi.iul.mar.ti.ni.tho.me.que.fra.be.dic.ti.south.bn.ken,
Ir.nulf.marg.prax.imag.ap.cris.sa.an.doz.sam.sun.ob.gre.

C Aguste

De.steph.steph.au.gust.trans.do.ci.ro.lau.ti.bur.ci.ip.oon.
Sump.ta.sit.a.mang.ni.bar.to.lo.ruff.ag.to.oon.fel.on.cut

C September

E.gid.sep.cuth.bert.ha.bet.nat.goz.gon.pro.thy.qz.cruz.
Lam.ber.ti.qz.math.ma.mar.te.cle.fer.cyp.da.con.mich.ger.

C October

Rem.leo fran.ci.fi.mar.tunc.di.ger.a.ni.a.ed.
Post.lu.cas.iu.in.de.ro.ma.cris.pi.ni.si.mo.nis.quin.

C Nouember

Om.nis.tunc.sanc.ti.le.o.qua.te.o.mar.ti.bzi.ci.a.ni.a.ed.
Pre.te.cle.gri.ka.li.ni.a.que.sat.an.

C December

E.le.gi.bar.ba.ni.co.con.cep.et.lu.cle.al.ma.
D.sa/pi.en.que.tho.mas.pro.pe.nat.steph.io.tho.me.sil.

C Pocula laniis amat

C Tangere crura caue cum luna videbis Aquosum. Inlere tunc plantas:
excellas erige turres. Et si carpis iter tunc tardius ad loca transis.

C februius vilgeolclamat

C Discis habens lunam noli currare pobagram. Carpe blam tutus sit potio
modo salubris. **C** Martius arua colit

C Nil capiti noceas Arles cum luna refulget, De vena minuas et balnea
tutius intres. Non tangas aures nec barbam radere debes.

C Apulis florida prodit

C Arbor plantetur cum luna Charus habetur. Non minuas tamen ediffices
nec semina sperges. Et medicus caueat cum ferro tangere collum.

C Kos et flos nemorum. Mato sunt fomes amorum

C Brachia non minuas cum lustrat Luna Gemellos vnguibus et manibus
cu ferro cura negitur. Nunquam portabis apromissoze petitem.

C Dat iunius fena

C Pectus pulmo secur in Cancro non minuantur Somnia falsa vides
vtilis sit emptiorum. Potio sumatur securus perge viatur.

C Iulio reletatur auena

C Cor grauat et stomachum cum cernit luna leonem Non facias vestes
nec ad conuulsa habas Et niloze bonas nec nec sumas tunc medecinom

C Augustus spicas

Lunam virgo tenens brozem ducere noly. Viscera cu collis canes tractare
cuozem. Semen detur agro: dubites intrare carlinam.

C September colligit vuas

Libra lunam tenens nemo genitalia tangat Aut renes nates: nec iter
carpere debes. Extremam partem lybze cum luna tenebit.

C Seminat october

Scorpius augmentat morbos in parte pudenda. Vulnera non cures
caueat ascendere naues. Et si carpis iter timeas de morte ruinam.

C Spoliat virgulta nouember

Luna nocet femoz per partes motu Sagitte Ungues vel crines poteris
prescindere tute. De vena minuas et balnea tutius intres.

C Querit habere cibum mactando. December

Capra nocet genibus ipsam cum luna tenebit Intrat aqua noua citius
curabitur eger fundamenta ruunt modicum tunc durat idipsum.

C Epilogus sequitur omnium supra dictorum

Que vlx antiqui potuerunt scribere libris

Decurrendopolum constanti mente rotundum

Aerealq; domos tentando et sydera cuncta

Quers flumit ex his et quomodo sol moueatur

Intus habes collecta bzeuicompndio et arte



De duodecim signis.

Signorum princeps aries et taurus & bina
 Cindaride nuntius: et feruida branchia cancer
 Herculeusq; leo nemee pauor asinag: virgo
 Libra iugo equalit pendenti: et scorpius acer
 Centorusq; sener ethion et cornua capri
 Dilectusq; ioui puer et duo spera pisces

Idem de signis:

Corniger imprimis aries et corniger alter
 Taurus, ite gemini: sequitur quos cancer adustus
 Terribilliq; fere species et iusta puella
 Libra simul nigrum in acuminie virus
 Centurusq; bisornis adest: pelagiq; puella
 Et qui portat aquam puer vriniger et duo pisces

De quattuor partibus anni.

De vere.

Vterq; noui stabat cinctum florente corona
 Pingens purpureo vernantia prata calore
 Ver placidum vario nectit de flore coronas
 Vere nouo letis decorantur floribus artia
 Veris honos tepidum floret: vere omnia ridet

De estate.

Stabat nuda effas et spica fert agerebat
 Horrida ethiopis signis imitat figuram
 Scindit agros effas phebeis ignibus ardens
 Frugiferas aruis fert effas torrida melle
 Fluuiacres estatis habet sua tempore regna

De autumno.

Stabat et autumnus calcatis sordibus viti
 Labra per autumnum multo spumacia feruam
 Pomifer autumnus tenero dat palmita fructum
 Vite coronatas autumnus de grauat vltimos
 Secundos autumne locus de vltibus implet

De hyeme.

Stabat hyems glacie canos hirsuta callos
 Cuius nix humeros circudat flumina montes
 Precipitat: semper riget glacie horrida barba
 Albentes hec durat aquas et flumina nectit
 Cristis hyems nixio montes belamine vestit.



Here edethe the fyrste parte of the kalender of shepherds.

¶ Here is the seconde parte of the compot and kalender
that sheweth of the tre of vices and the paynes of hell.

In the name of the fader sonne and holy goste we popyas to shewe the
tre of vices and moreover of synners for to understande theyr synnes
the whiche is deuyned in vii. princypall partys after the vii. dedly syn
nes and eche dedly synne is lykenede to a tre and euery tre hauynge
vii. smale braunches and all these vii. tres comethe owte of one tre by it selfe
that is yelowte and comethe of one begynnynge and that is of the delyte and
it bydes an ende. that is euer lastynge damnacyone whyche is ordeyned for
them that seke nat remedy by tyme by penaunce and repentans by theyr ly
fe in tyme and houre. **¶** And here after foloweth the tre of vices the paynes
of hell to shewe the lay people what ponysshement is ordeyned for euery ded
ly synne and that the people may the better shewe theyr synnes in confellyon
and make cleue theyr conscyens that they may be the howse of god. so that
vertues may growe and fructifye to the profyte of your soules.

¶ And the fyrst grete braunche of this tre of vices is pryde and he hathe
xviij. great braunches growynge out of hym. **¶** As vayne gloze of hymselfe/
vayne gloze of the worlde/ to prays them that haue done euyl/ bostryng of syn
nes/ Inobedyens/ dyslayuynges tempte God/ excelle/ mys praysynge/ euyl
goodnes hardynes/ presumcyone/ rebellynge/ obstynacyone/ synne wyttynng
ly comon in synne/ shame to do well/ of eche of these comethe thre & out of eche
of these iii. other thre smale braunches to the nomber of xviij. scoze & thre tene
maners & in so many wayes ye may synne in pryde. the whiche shall be shew
de fyrst and after the other dedly synnes as they folowe in order.



Maie gloire of hys selfe.

F to sek his loye &
not the gloire of
god

Impocresy

Dysprays the
selfe for to haue
praysynge.

The fyrst braunche of pryde.
whan any beleueth y^e godes cometh of him selfe
Or thike that gode be gyuen the for theyr dedys
yf they beleue to haue more thā they haue
To dyssemble to shewe the go odly at thā they be
To seine gode by markes & be not but by coloure
To desyre praysynge for his gode dedys
To dysprays his dedys y^e other shulde prays the
Or to repete his doynge bycause they be praysyd
To dysprays the selfe by cause other prays is the

Maie gloire of y^e world

F for riches

F for pompps

F for honours

The seconde braunche of pryde.
whā they haue ryches they belcuc to be godelyer
without ryches they thynke nat to be set by
To be ashamyd y^e they lacke riches i theyr nede
To delyte them to haue a great housholde
To reioyse the in y^e fayer shape of theyr bodyes
Or in newe facyons to sayre coloured clothes
whan they desyre to be honoured w^o others gode
wyllynge to be honoured and dyde
Or that they wolde be take for stronge & myghty

Blade of euyl doynge

Rekenynge
theyr synnes

To be glad of
that they be yll

To haue no sha
me to be bad &
euyl

The thyrd braunche of pryde
To be praylyde of theyr vnhappy dedys
for to shewe openly that they be euyl dysposyd
haunynge a delyte to thynke on his euyl dedys
for that they do loue the loue of the worlde
for theyr synynge they doute nat god almyghty
Or ellys that they loue nat god with theyr harte
for they vnderstonde nat vertu nor synne
for to make themselfe nat to be in wyllynge
for to be sene gladly doynge euyl

Bothe ynge of synne

To loue them
selfe

To shewe thez
selfe goodlyer
than they be

To byleue that
they be wyle &
be nat

The iiii. braunche of pryde
Openly byfore all folkes and fewe
Or ellys secretly byfore one or by him selfe
Or seke occasyone for to belouyd onely
Couerynge theyr synne that they be not sene
Rekenynge theyr gode dedys to be knowene
And hydynge theyr synnes
To be great in the Jgement of hym selfe
Dispayrynge the vnderstondynge of other
Presumynge theyr vertu w^ooute y^e grace of god

aptly to speke
a gayne saye

To do vntuly
that they do

For to requere
grace ipostune

The v. braunche of pryde
To misprayes his maist' or the y^e are aboute him
To misprayes y^e gode dedis y^e coeth of obedies
Or to desyre to say it agayne any other
whā negligently they do that they shulde nat do
Or that they do other wyle thā they ought to do
Or for to thewe hurte or for to haue proette
whā they haue costume i sinne & fall oft theyr in
whā they gyue vnkynndly alweris to his betters
And nat synnes but abideth withoute amēdige

Dispraysynge
other

to spare the self
before other

to disprayes les
than hym selfe

The vi. braunche of pryde
For theyr ignorans and faute of vnderstandige
Or for theyr pouerte & faute of worldly rychelle
For theyr sekenesse and faute of theyr membyres
Shewynge them selfe conynge i some warkes
In copariloe of theyr ded' dysples dedis of oth'
In considerige of other les thā he exalteth hi selfe
whiche wyll copare the selfe for riches or synnes
Or which that is myche greter than them selfe
Or which in thiges aboute saide are a boue him

desirynge to se
synnes

to erpose them
selfe in perell

to trauel nothi
ge to kepe them
fro perell

The vii. braunche of pryde
For whā they wyll nat by rayson helpe the selfe
whā they wyll nat beleue thinges y^e they se nat
To iuge the thinges to come or they be come
To beleue the selfe that god shulde delyuert the
For to haue wanhope & dye i suche dāgerous pel
To beleue i destines y^e other wyle it may nat be
For they wyl nat vble praler to kepe the fro sinne
And wyl folowe theyr owne wyl w'oute coucel
where they be idell withoute wyllige to laboure

to go before thi
betters in wor
thely

to abstayne the
selfe ouer mych

The viii. braunche of pryde
To desyre the myght y^e they ought nat to haue
Excedige the poze to them comyttyd or gyuen
Or to do harme to theyr myght
For they are nat worthy to haue suche autoryte
For they are cruell to theyr subgettys
To get them selfe hatrede
By myght or rychelle of theyr frendys
For byolens that the soueraynes may do
For y^e riches or grete godes y^e they haue

The ix. bzaunche of pryde.

F To put theyre
soules in perell.

To set nought
by the thynges
to come.

¶ fare the body
to the soule.

Beynge in dedly synne & nat repent hymselfe

To be in synne and care nat.

O to vnderstande & reioyse of it.

To beleue nat the lyfe to come for gode people.

To byleue the lyfe to come & nat saythfully

O to byleue it and nat amende theyr synnes

To be dyligent to the body & nat to the soule

To desyre temporall goodes and nat spūall

To noyssh the continually the fleshe i his delytes

The x. bzaunche of pryde.

Unrightfully
to be dyspraysid

Unjustly wyl-
lyng to be pray-
syd

To do goode in
an euyl intent

For the presumptuous aragons & pryde.

For his vayne glory vaumtyng and prayfynge.

O to shewe to lyue of auantage.

Whan they delyte in worldely louynges,

Whan they haue drede to be dyspraysyd

For they desyre to be honoured withouten cause

For ignorans whā they byleue nat to do goode.

Wykedly do gode i hope that it shall tourne to yl

Fally to dysceyue other.

The xi. bzaunche of pryde.

To be unkynd
in theyr doying

To be ouer cru-
ell.

Importunyte.

To be impetuous & nat proue the trouthe.

For to drawe ouer straitly the ryghfull thynges.

To trauell more than of ryght with rightfūl mē

Where there is none affectyon to loue other pld

To fynde newe maners to do euyl.

To haue no shame to do cruelte.

Whan any desyret one thyng continually.

Whan any is without pyte to haue his dette

O to be euer enuyously askynge.

The xij. bzaunche of pryde.

Byleue no mā
but hymselfe.

Speke of hye thi
nges.

Byleue more i
hym selfe than
he ought to do

Euer in the dedis of other to fide som thig to say

To byleue that other do no thyng for god.

For his owne dedis to be contēt of hymselfe

For to exalt hymselfe and shewe that he is great

For to contrary his neybour's oꝝ suche lyke

O to blasphemynge god and his holy sayntes

Whan eny wyll nat knowe theyr owne defautes

Whan any dyspreyeth the fautes of other.

To vndertake for to come to that they may nat.

Rebellyon.

harde the selfe
in fyghtyng
Oresyste to god
to upholde
euyl

The xlii. braunche of pryde
That may nat suffer paciently to be smyten.
To gredge agayne the wyll of god
for to be smyten blasphemie god or his sayntys
To lete any gode to be done.
Nat to helpe to do gode whan they may.
Or to be soye that ony body shulde do gode
for to synne more liberally.
for samulparite that they haue to hi that syns
Or that this synne that they defende

obediencon.

By chastyng
nat wyllyng to
for sake yll do
yng
to be hardyde
in euyl

The xliii. braunche of pryde.
wyll nat here theyr betteris to teche them gode
ne to do there after ne mendeth them nat.
wylfully to do euyl for to be mendyde
for they wyl nat leue theyr il costome.
Or els they gyue nat them to do gode
Or that they reioyse them in il doynge.
To do a gaynst thinges that are dout some
To beleue that thinge gode that is nat
To gyue t^r cⁿ selfe to euyl withoute remedy

synne wytyngely

synnyng
dedly
synnyng
benyally
In doute dedly
or venially

The xlv. braunche of pryde
By presumption of
Or by ignorans that they wyl nat vnderstonde
Delyryng and prouokinge the selfe do to euyl
for to folowe euyl company
for costome to do any benyally
To ende. i. synne that they may ende another
By cogetacyons in theyr hartes onely
By wordes sayde lyghtly
Or by wyke done vndercret.

communge the sacrament

singinge masse
menistryng y^e
sacramentes
reserue y^e body
of Jesu cryste

The xvi. braunche of pryde
And to be in any cressy.
Or to be in lutes of cursyng.
Or wytyngely in dedly synne
Les than his dute and vnworthely.
without reuerens and vndeuously.
without doynge theyr duty to the peple idiscrētly
without honoure deuosyone & reuerens
Cheftuously & of that they shulde nat receyue.
To say agayne the that is more wyser than he.

¶ The xliij. bzaunche of pryde.

Wyll to be gode
and haue sham
Haue shame to
be goode and
be nat
for to be lyke to
them that ben
euyl

By wekenes and faute of corage.
For to loue nely gently any gode that may be.
For to be lyghtely ashamed for to do honoure
For whan any wyll complisse to any persone
Or whan any loueth it that is nat gode.
Or whan they swere for to do gode.
Whan they reioyse them in euyl company.
For to shewe the hurte of hymselfe or other
For to obtayne his desyre.

¶ Here endeth the bzaunches and smale sprayes of Pryde
And hereafter foloweth the bzaunches and sprayes of En-
uy. and the names of them all in ordre as they couie one by
an other. The fyrst is Detraccyon. The seconde Abulacy-
on. The thyrde. Surfuracyon. The fourthe is To slaken
the grace of the Holy goste. The fyfte is susperryon. The
syxt is Accusacyon. The vii. Unthankfulnes. The viii. is
To Juge. The ix. Substraccyon. The x. drawynge other
to euyl. The xi. is fals loue.

¶ The fyrst bzaunche of enuy.

Sory of the p
speryte of
naybour
That hath nat
reio
neyn
bouts p
speryte
to reioy
hym
of his ne
bou
res hurte.

For to desyre thy neybours harme.
For thou may nat susperne to se his gode.
Cherto they may nat oppres the in wretchednes
whan they thynke to do they neybours wronge.
Or they haue gyuen the thyng hym to hynder.
For they may nat se they neybours entrece
The whiche as doyng or causeth to be done.
And glad that other hurte hym a nat thy selfe.
Or that he suffreth by the godly Justyce.

¶ The seconde bzaunche of Enuy.

For cause of ly
ghtnesse
For hatrede
cruell
And lyng
wyttyngh

For thou art glad of thy neybours yll name.
By euyl custome to hurte hym so.
Or to custome with some other people.
As spekyng wordes that shulde noy a hurte
fyndige any euyl that is nat gode ne faythfull
To say they haue herde yll by other a haue nat.
To the intete to cause some to haue trobyll
whan goodes come to hym that they hate.
Or if any be defamyd to repoyte it for a trouthe

To noy vnder
coloure of gode
fauoure
A dryllhe euyl
in gode lyknes

To holde w^t hi
p^r dothe euyl

The iii. braunche of enuy
To laye they knowe it and knowe it nat.
They vnderstonde to be more great^r than it is
To noryllhe o^r defende other in theyr solve
Say these whiche profiteth o^r horeteth by flateri
Some tyme flatter verryall somtyme mortall
Sayige il be hynde the & sayre before theyr face
For to haue any wynnynge o^r profyte
For to hurte and hynder any gode persone
O^r for to lese the loue of him that doeth euyl

The iiii. braunche of enuy

The wyng stryfe
and dyscorde

makynge stryf
to laste longe

And nat labour
re for the pease

By hastines mouynge the partyes
O^r by flaterynge o^r besynes
O^r in repyre o^r by false langage
By cause they wolde haue the loue of some other
For thou woldest haue soe other helpe to noy hi
To reioyse oft to here o^r se dyscorde
For malys that thou woldeste none haue
glade to trauell to make it worse and worse
And negligently groge if other wolde haue peas

The v. braunche of enuy

sladeringe the
gode people

giuigthe worst
th nges they
haue to fue god
nat helpinge y^e
good people in
trybulacyone

Coynynge theyr gode name in to euyl
To speke hurte to trobyll theyr vnderstondynge
O^r to cause them to lese the loue of other people
Abusynge them of the thankes of god
To be wery to do gode workes
And gyue to god of the worst & nat the beste
The whiche sofereth for the loue of god
For penaunce of theyr synnes
O^r sofferes all trobylls in hope of crystis glory

The vi. braunche of enuy

to beleue ouer
sone

To lyue ouer
faythfully

O^r oft tymes
to beleue

By what some euery decaiyone indifferently
what thyng that they say to the beleue it shortly
whether it be true o^r false to beleue the fyrst tale
To beleue the whiche thou i hulddest nat beleue
O^r to beleue hastily that it is so nedede
And than iugeth the gode withoute discrecyone
Thinges vnbelyvabe & whiche may nat be
whan sondry tymes thou haste be dysseyned
For to beleue the that hath oft be namyd il

Accusacy one



Often tymes

Or falsly

Or of thynges
that ben dout
full



The vii. braunche of enuye
whan it is for the vengeaunce of him y^e is accusyd
whā they delyte to excuse other
Or to hynder hym that they accuse
whā they fynde y^e ieuell of him that they accuse
whā they knowe y^e he that is accusyd is not gylte
whā they accuse theyr neybour because of hatred
Sekynge occasyone to noy him that is accusyd
Affermynge to be trewe .and all falsse
for they knowe nat what myschefe may folowe

Accusacy ou



Of word

By force
of swerynge

by holy gospels



The viii. braunche of enuy.
whiche be doubtful to vnderstonde
Manfestly and that are knowene falsse
Sekynge occasyone to couer theyr mysdede
Seuyng the ieuell to him that dothe it not
for to shewe him selfe innocent of theyr mysdede
for to shewe to be punysshed for the euyl dedys
How well that it be. by straynyng to alwere hi
And worse if they do it wylfully
Or to swere vn promysd of y^e thing y they swere

Unthankfaulnes



So vnderstan
dyng the beny
fytes of god

To do euyl for
gode

Nat to do gode
for gode done
to the



The ix. braunche of enuy
How myche or howe well haue they done
what goodnes without desatte they do to ys
what thyng is worthe for to retribue to hi selfe
To him whiche holpe the in thy nessesite
Or to him that hathe gyuen the gode counsell
Or to hym that hathe defended the frome euyl
But to do ill to him that hath done the gode
Or to do hym at no tyme gode
for gode done to the / thou doest harme agayne

To Iuge



Of the dedes
Of other where
it aptaynes nat
Makyng fals
Iugementes

Euyl to be
gode or of the co
trary.



The x. braunche of enuy.
By ingnorans whete they ough not
In doute of that wherof they wayte not
Or to iuge without that they be requiryd
for any gyftes that hath be gyuen afore or after
for loue or for hatrede
for certayne iewelless & delueryng
for lyghtnes or they be acostomed
Or to iuge that it is done by spozte
Or wyttyngly entende to hurte other

C The xi. braunche of enuy.

Subtractione

In temporal
thynges

Thynges spiri
tuall

Oz of counsell

To gyue / not to theyr poze thynges superfluous
To holde lausfull godes of other & nat departe
Godes that are expolpd in euyl blage
Nat to be bely / to amende the synners
Nat to shewe them of peynes to come
Nat to teche other to do gode dedys
Nat to gyue counsell to him that axeth it
Nat to gyue euyl counsell wyttyngly
Nat to counsell whan they may helpe any

C The xii. braunche of enuy

To drawe offe

By example

By counsell

By force

whā any hath suautes & doth before them synne
whā any ledeth other in his company to do euyl
Oz any vnd the kynd of gode doyng dothe euyl
To drawe to yll company to se yll doyng
Oz to be glade that they consente to euyl
Oz be theyr company synnes moze directabyll
To requyre and thretyne
Nat to sele tyll he be drawne to euyl
By his opprellsyone and straynyng of the

C The xiii. braunche of enuy

To synne

Loue for the fa
uoure of man

for erthely pro
fyte

for flesshely lo
ue

whan thou faueryst any in doinge euyl
whyche maye noy the and therefore they do it nat
They do that thou be sene gracyouse and meke
faynyng the a frende to him and art none
faynyng y^e thou louest hi moze thā thou doest
shewyng to be his louer & be his dedly enemy
Defende oz sustayne any in theyr synne
To promote them whyche are nat worthy to be
for to laboure to lyue moze deliciously

C Here endethe enuy. And folowithe the braunchis of wrathe
as iniquite. hatrede. contene me i bylife. concentynge to raunsome
ompylde. benegauns. impasiens. crynyng. blasphemynge.

C Not of thele xi. grete braunches comethe ix. other smale braun
ches. so the noumber of all is a C. braunches. The whiche letteth
aman that he may nat loue god ne his owne soule. & for this synne
it is harde to becostumed and be sauide.

Inquire
 To make
 hym selfe
 To curle
 To dyspayne

Hate
 Dyscorde
 wronges
 Conspyracyōs

Contynuing in vyle
 Reprehynges
 Sharpe word
 To nye his
 neyghbours

Concentryng
 Nat amēdinge
 other
 To be glad of
 other synne.
 Hope to do
 euyll.

The first braunche of wrathe.

For to kepe other to loue hym by wayne scoffinge
For dylectalyons that thou haste in mockynges
Or that thou arte customed so to do
Other in his thr ight without spekyng.
Or of his mouthe by wordes.
To cause debate byt wene people.
For to gyue euyll counsell to synne.
And withynge y^e he y^e he hateth may do euyll
Seige the synne & re pue them nat whā he may

The seconde braunche of wrathe

For to manifeste rancowets
To shewe outwarde fēndshyp & be enemy i harte
To saye y they loue i peas & hanc malys i mynō
In shamynge other
Takynge from them theyr godenesse
Or hurtynge his body or good name
Symatrykes is tho that procure theyr synne
Thynkynge the parsons that are euyll
Or to conspire in any markes

The thyrde braunche of wrathe.

Repreue the pouerte in whiche they are
The sekenselle that they haue or haue had
Or that they be come of pore kynrede
Prouokynge other to Jēt
Full of reprechynges and wronges
Seke howe that they may do damage
By persones outrageous
By hurtynge of his persone or omysyde
For to take fro him his goodes or his renoune

The foureth braunche of wrathe

As whan they haue lordeshippe a boue the synner
Or whan they be his ryght frende.
Or whiche hopes to do euyll and may lete it
As to praye and be glad of the synners
And not moine for that that they haue done
And nat amēde them but be glad of euyll doyng
By counsell that thou gyueste
By hope that thou haste
For thou defendest them that dothe euyll

In pungnant
godenelle

to haunte stry
uyng

To stryue by
wordes

The v. braunch of wrathe

Beleyunge in any cressy.
For to haue to ete or drynke
For the loue of some and hatrede of other.
For rancours secrete in the harte.
By custome that they be glade
By opene hatrede that they wyll aseyre.
As in questions vnprofitable.
For to shewe theyr synnis
For to agayne say hym to whome they speke

The vi. braunche of wrathe

Hauynge wyl to kyll
Hym selfe or other withoute wyl of kyllynge.
To kyll vnwysely or ingnorantly
By treason
By hatrede.
For he whiche he kyllthe is gode
Beleue that they do gode if they kyll any.
Castynge any gode gladly.
Or to gyue any medesyn

The vii. braunche of wrathe

Saynge suchlyke wronges.
Or saynge of greter wronges
Or reherlyng wronges very small.
To hurte hym that amendis for good
Or to do euyl to hym that hath done gode.
If it displeis the y^e they haue done for thy gode
If any geuyth the not or lendeth the theyr gode
That he hath done that he is nat bounde.
Or hath nat hopyd to do thy synne.

The viii. braunche of wrathe

whan it pleseth the that pleis nat god
Or for that pleseth nat to the wyl of god.
For that thou louest nat y^e god wolde haue done
If thou be in any sekenelle
If thou be in greate pouerte
Or if thou haue any aduersyte.
For they haue myslayde the by any wordes
Or they haue done the euyl in thy body
Or y^e they haue misdane to y^e i thy godes .C.I.

Crypunge

to talke of thyn
ges vnprofitable

to say lesynges
oz fallenesse

To clater

Che x. braunche of wrathe.

As of faytenesse of women

Oz of lenage of freendis.

For graete malys.

Oz of thinges that hurtethe.

For bauntyng oz boltyng.

By fraude oz vn faythfulnesse.

For ouer connyng by forse of spekyng

Oz for to hurte by flaterynge.

Oz for pleasures that they take.

Che x. braunche of wrathe

Blasphemynge

to vnderstod of

god that pray

neth nat to him

to aferme of

god thiges vn

worthely

to say that it is

gode that is nat

As of the souerayne withoute myght

Oz of his ryght greate godenes in vs

Oz of his rightfull Justyce.

For any erreure that they ar in.

For drede of lesyng.

For couetyse of wynnynge.

Byleuynge as dothe ydolatours.

In opynyon by euyl vnderstandynge.

For to do agaynst the ordynaunce of the church.

Here endeth the braunches of wrathe and foloweth the braunches of slewthe
As fyrst euyl thought / For sumnes / Promptuous / Dysyllanyng / Euyl
myll / Bysynge vome / Impenytent / Unfaythfulnes / Ignorans / Waynso
roufulness / Heuynes / Euyl Hope / Curyslyte / Felines / Cuagacyon / Cuple
syng to do gode.

Here is the nombze of the great braunches. That is to
say xvi. out of the whiche sytene great braunches Cometh an hundredeth and
seuen and thyrty smale braunches whiche byngeth man to eu erlastynge dā
nacyon and to the paynes perpetuall,

Euyl thoughte.

Thought

Supflues

Dolorous

Thought

Thought detel

table

Che fyrst braunche of slewthe.

To delyte to thynke yll.

To thynke that they synne is swete

Oz longe abydyng thinkynge in euyl

Howe darkly they may hurte

He that putteth his euyl to others.

As doynge euyl to be sayde.

Howe they may do euyl.

As doynge euyl they may perseuer.

And howe they may resyst to god.

For synne

To synne by cus-
tome.

synne by malys.

O? be not i wyll
to leue the euyl.

¶ The .ii. brauche of slewthe.

¶ For other synnes scheche lyke.

¶ For there custome is to do synne.

¶ For there is none y^e reprouis the doyng euyl.

¶ when eny dothe euyl & leuyth it.

¶ when eny loues good & doth it not.

¶ when eny loues not the good but the euyl.

¶ when eny dothe good gaynst his euyl.

¶ when eny reioyses not doyng gode.

¶ when it dyspleases them not yf they do euyl.

¶ The thyrde brauche of slewthe.

¶ Selewynge good that they vnderstand not.

¶ Chaungynge ofte tymes his purpose in counsell.

¶ wayllynge in aduersyte.

¶ To drawe them selfe fro god.

¶ To fayle the grace of god.

¶ To dyede to be gyn that is gode.

¶ Ferynge vnproffytabyll thynges & newes

¶ Plesauntlyer rumowres & cryes & fables

¶ To speke newe thynges by his owne wyll

¶ The .iiii. braunche of slewthe.

¶ To dyede it yf is to come & saye it is no damage.

¶ Lelle the sperytuall goodes for the temporallis

¶ yf temporall aduersyte be ouer grete or heub.

¶ To make gret moynynge for yf which they haue

¶ to moine whā they haue not their desyre. losse

¶ To groge whā any thige happeneth agayne the

¶ As detractowres the le ryghtfully.

¶ O? to holde wyth the euyl to please them

¶ O? that it noyes them not of others doyng gode

¶ The v. braunche of slewthe.

¶ whiche beteth to the dyshonoure of god.

¶ O? to damage of his neybour.

¶ O? to the damage of his soule

¶ For the lectacyon of euyl.

¶ For the dyspleasaunce of god.

¶ For these that they do please theyr mynde

¶ That resylt euyl thought.

¶ Loue euyl dylectacyons

¶ Desyre that they may deleyte.

C.ii.

By constans.

By pusalany-
myte.

By cruelte.

By constans.

Drede where
they sholde not.

Drede moze thā
they shold.

Drede the that
they sholde.

Euyl wyll

wyll to do euyl.

And customely
to vse euyl.

To deleyte them
selfe as moche
as they may i yll

Requyng of bowes.



By nedygence.

By forgettyng

By dyspray-
syng.



Che. vi. bzaunche of fiewthe.

whā any makes ther bow & i dyspraylig to do it
p^r makes les his bow thā he hath p^romyed.
p^r fulfillis not his bow w^t gode hert as he shold
Of solemne bow secrete or thyngis p^r pteynes
Of bow pnyllid by hi self or for other (therto
Of bow made to enter into relygious (tunyte
Not to fulfyl theyr bow whā they haue opoz
Or whā they may & doth not other suche lyke
Or p^r he take no thought p^r they may not do it

Imperyences.



Leue and do no
penaunce.

To haue no sha
me to do syn.

purpose to syn.



Che vii bzaunche of fiewthe.

For synall penaunce & neuer to repete.
By deferryng fro day to day of repentyng.
By dyspraylyng that they wyll not repete thē.
whan after ytell syn they cotes them in it.
whan they haue no shame of yll doynge.
To be deluyeryd to fulfyll dedly syn.
After that they haue synned & to a byde in syn.
To seke occasyon to fall in euyll syn.
Or without sorowe to be glade of that yl doynge

Unfaythfulness.



Not to byleue p^r
at they sholde.
byleue.

Byleue it that
they sholde not
byleue.

To byleue Ig-
norantly.



Che. viii. bzaunche of fiewthe.

To byleue the iewes or other vnfaythful men.
That byleuyth not in the artebeles of the fayth.
Or that heres them sayd & wyl not byleue them
In false godes as doth the satalyns.
In Idolles or any simulacres.
Or to byleue in dyuers thynges or wycheecrafte.
Dowthe in that whych they sholde byleue.
byleue & not faythfully it that they shold byleue
nythely to let thē be dysceyued of theyr trouthe.

Ignorance.



Indyscretyons

This that they
sholde understā
de.

they that haue
no wyl to vnder
stande.



Che. ix. bzaunche of fiewthe.

Do without coulepl this p^r they shold be coulelid
Do without maner that that they sholde hope
Do without wylsome of these that is requyryd
Dysprays wyt & woll not be taughte
Trauayle not to vnderstonde synes profytabyll
To haue porpofes let not therby that they shold
Or that takes not paync to vnderstande. clere.
Or to haue excusacyon.
By sweryng & nedygence of lernynge

Maie forwylmes.

In noysunnes
of leuyng.

False hope.

To dyspayre
theyn selfe.

CThe. x. braunche of slewthe.

Whan good thynges be dyspleaunte.

Whan all thynges are noysome.

Whan all thynges that they do ar heuy.

To presume to moche on the mercy of god.

And though they amede the not to truste on metty

To lyue in syn without the drede of god.

Without dysstruccyon of the Justis of god.

For the gretnes of the syn that they haue done.

To mystruste of the mercy of god.

CThe. xi. braunche of slewthe.

Whan any expoyth hym self in perrell of syn.

Whan they ar moche assuryd to do syn.

Wha they exposses the self ouermoche i tēptaciōs

And wyl not be good and leue the euyl.

And not honour the good but loue the euyl

Dyspraye the counsell of good men.

Ne do the cōmaundementes that they sholde.

Dyspraye the cōmaūdemēte of hym y^e doth it

For loue no thyng that is cōmaundyde.

CThe. xii. braunche of slewthe.

To contynewe to do peuyshē wordes.

And hauynge hope to do euyl only.

Or to do bothe to gedet.

Ne to let not by no thynges y^e is sayd by the.

Ne care not who so is sleaūderyd with the.

For seke not that other be edyfyed of the.

Dyslayuyngely thou vnderstondest it well.

W^out dyscrecyō thou settest not by who ne how

vnwysely for thou wylte not vnderstonde

CThe. xiii. braunche of slewthe.

Wyllige to vnderstande the thige y^e is y^e maker

Labore to cōfōnde other of langage. (of syn.

Or for to be callyd wylse Ideotes or folys.

For to drawe other to it that is not lauffull.

Or he that makes the a gyues the thy lyuynge.

Or causes the to vnderstonde all vanytes.

Doyngē newe thynges that they sawe neuer.

Or lerne thynges that be euyl.

Or thynges only for to make them lasse.

C.iii.

Heuyenes.

Towarde the
thynges desken-
dede.

Towarde gode
counsell.

Towarde y^e cō
maundemētes.

Euyl hope.

Dyspraye the
good man.

To dzed not to
be defamyde.

To do good in
euyl intensyōs

Curysite.

Seke vnprofy
tabyll thynges.

Delite to se bay
ne thynges.

Do y^e no other
cane do.

saith

saith

saith

saith

The xiiii. braynche of slewthe.

To leue to do good.

To good wordes.

And to good workes.

Seke to do euyl.

By the concupylence of the fleshe.

The concupylence of his eyen.

And to lyur proude.

For loue that they haue to euyl.

For dyspyte that they haue to good.

For necligence of thei selfe.

The xv. braynche of slewthe.

To expose them selfe to vanytes.

To drawe not them selfe fro vanytes.

Wyllinge to abyde in vanytes.

For they be euyl & pleasaunte.

A bydyng be longe spale and tyme.

Whan thy wyll is prouoked.

Howe fallsely thou may hurte.

O greuously hender.

O to do l. arme more at length.

The xvi. braynche of slewthe.

Consentyng to

that be euyl.

For hatrede that they haue to good.

For hatrede of good that they may do.

Whan they may not pryte wout they helpe the

there where they be in perrell.

There where they falle without helpe or socoure

O by hym selfe.

O by other persons.

O holde fro them that they owe them.

The xvii. braynche of slewthe.

In beholdyng the pepell to fythe by vanyte.

Cryng the yre to beholde any vanyte.

Weyng in company of moche people & publyke

In Iustes of the body.

In lygthnes of coage.

By foyle of syngyng or cryng.

By ouer moche and longe lassyng.

To be without payne whan they sholde moze.

To prouoke other to lassyng.

So by the rude of thought

Belynes of
thoughte.

Hope to wyne
without com-
myngre.

That may not
drame the froit

Chesyke bzaunche of couetyse.

To lese the spirytual goodes for the tēporalles.

To be neclly get to the spūall & not to y^e tēporall

To dyspayse y^e goodes of y^e soule for y^e body.

To holde with charge nōy some thynges.

To procure y^e goodes of oth^r to haue profyte.

Wyllinge to haue profyte for there belynes.

To aquryt tēporall goodes by grete delectacōs

To be boūde in lode to haue tēporall goodes.

Oz to impute them selfe. ioye than they maye.

Che. ii. bzaunche of couetyse.

To take with
strenth y^e good
des of other.

To do by olde
oz requeste.

By subyccyon
and hope.

Of theyr subgettes oz seruautes lesse t. j. leise.

To theyr ennemyes by any mane way.

To theyr neyboore by any subtyll way.

To theyr subgettes oz other of tēporall goodes.

Oz suche lykel i specyall hynges by bostyngre.

Oz in spūall thynges makynge promysles.

Makynge induly without right oz resone.

Oz that befoze the were customyd to do it.

Oz that they be made by forse o^r bostyngis

Che. iii. bzaunche of couetyse.

By couenaute
made.

Couenaute ma
de haung hope

To selle for mo
re to the whiche

y^e thou mai not
be sone payde.

whan any selles th. derer by caus. & abydyngre

To lende money in hope to haue auantage.

for that they lende it & doth abyde for it.

Oz that they lene not to the y^e they receyuyd.

Oz by synes they know y^e they shall wyne.

Oz whan any receyues oz lenes to haue bñfices.

As ar heluters that lenes openly.

Oz haue hope of wyngyng of that at they selle.

Oz by custome to sell so.

Che. iiii. bzaunche of couetyse.

Denyenge the

Oz robbynge
them.

Oz suche dettes
be for gotten.

Det that thou knowest well y^e thou dost owe.

Oz that det that thou haste for gotten.

Oz it that is lyghtly konwen that thou owe.

Haungre hope to gyue in any tyme.

without wyll to gyue it though thou maye

y^e thou may not gyue it & desyre no marcy.

The whiche wolde pay it y^e thou desyred

To holde fro the chil d y^e theyr fēdes gaue the

hold wytryngly it y^e they konw to who it loge

By hope.

By hope.

To with holde det.

To haue a right.

To take & hold
the dedys gode

By force to gy-
ue them.

Lende them to
others.

The xij. braunche of couetyse.

By strengthe or byolence to take it to them selfe
By fraude or to cause other to lye.

Say that they hold the vnder coloure of freshen
They to the tyme that they may profyte.

Or that by any way they may a byde.

Or geuyng them that they haue profyte by.

At by suche lyuyng they may be recūpened

By curyosyte lende it that is nat theyrs.

By ambusyon say that it is theyrs & is nat.

The vij. braunche of couetyse.

the thynges y^e is comitted

to sell spūall thi-
nges for agūas.

to sell spūall thi-
nges for pryce.

to sell spūall thi-
nges for prayers

To pepyll aduulterers by theyr flaterynge

To geue profyte to vnworthy people.

For wordes that is to other yll sayde.

And to take or suche thynges be comon

Puttyng e the answer for the whiche is nought

Or takyn after that it be comon

Somtymes do with manna synge

Or somtymes with promes

And somtyme with byolens & strength.

The viij. braunche of couetyse

Sacrilege.

A holy thyng
in a place nat

halowed

A thyng nat

halowed i place

halowed.

A holy thyng

i a place sacred.

The goodes of the churche taken in the churche

To holde the dynies or thynges of the churche

To take the goodes of the churche vnderfured

To take the churches goodes where any is

Unworthely to gyue the goodes of the churche.

Or a lay man say that it apertyneth to hym

what so euer it be that longeth to the churche.

All goodes for suerty put in the churche.

Thynges as casueltyes to them alowed.

The iij. braunche of couetyse

To be a thefe

To robe other
without it be a

geyn gyuen.

To haue other

goodes & hyde

them.

Contentinge to

theues

For he that robbeth dothe damage

Or that thou doste it of thy propre malys

Or for thy synplenes or ignorans

Or for to holde more peasyble

For drede to be punished

By cause thou wolde cōtinue in that synne

For suche stelyng pleases the

For thou haste profyte by theft that is done

Or for thou drest hym that hath done theft

The x. bzaunche of couetys.

To take gretyf.
One relygious
of goodes of his
relygyon.
men oꝝ wꝝmen
marꝝed
Of the patrimo
of the crulyfyr.

To haue without vnderstandynge of theyꝝ plat
Oꝝ to the coſetmet of the biſſhope yꝝ pꝝeneth nat
Oꝝ it that they haue by lyſes ouermoche a pꝝyed
whā one hathe goodes wꝝout theyꝝ vnderſtādyng
Oꝝ that ſome gyue to moche to theyꝝ kynne.
whā any ſpēdeth his comō goodes in his pouerte
Takynge moꝝe than is nedeful
Unworthely a it that they ought nat to gyue the
In euyl blaꝝe to ſpende them.

The xi. bzaunche of couetys.

To righthfully
Cherto that
they may noꝝ
foꝝ cauſes dyſ
honest.
foꝝ to Juge
wꝝrongefully.

To do hurte one to other.
And accuſe other wꝝrongefully.
Oꝝ any tyme accuſynge theꝝ foꝝ righthtues cauſes
Oꝝ foꝝ to do treaſon oꝝ fallenes.
foꝝ to do fylth oꝝ vn honest thynges.
Oꝝ thynges of the contrary partyes.
Cherto to do his thynges pertyculer.
To Juge hym wꝝrong that hathe ryght.
To dyſſet to do right to hym that apꝝeyneth it

The xii. bzaunche of couetys.

To haue to moche good
to acquere ouer
moche
To moꝝne whā
they may nat
gager.
holde ouer mo
che.

To by volens done foꝝ ſyluer oꝝ foꝝ frendes
Oꝝ foꝝ hucker vnrightfully acquered.
Oꝝ by fraude a dyſſeyuynge acquered.
Cherto that they be moꝝe honoured a douted
Oꝝ to haue the better theꝝ pꝝeasuꝝe.
Oꝝ to haue moꝝe poſſeſſyons than other.
foꝝ deede to haue ſaute of gode
foꝝ to deſyꝝte them ſelfe in ryches.
foꝝ to ſere to haue nede in age.

The xiii. bzaunche of couetys.

To ſpeke habundantly
Chiges rightu
ouſly acquered
Chiges vnright
tuouſly reqꝝred.
Chynges that
is owed.

They ſet nat to whō they gyue but vndiſcretly
And gyuynge vnoꝝdynatly theyꝝ goodes.
Abbuſyge ſolyſſhe blaꝝe that they vndſtāde well
holdynge them agaynſt theyꝝ conſpens
kepyng them to theyꝝ ſynguler dyſynge
Geuynge almes of theſt a hucker.
Spendynge them in theyꝝ ſolyſſhe luſtyſ.
Oꝝ holdynge them to the blaꝝe of other.
kepyge to moche to yꝝ blaꝝe of which they ar nat



comynge about
te
beinge doubtill
uyll countige



Bad rekenige
whan they vn-
derstande nat
Dz can nat.
Nat to consent
to do it.



For loye.
For to cause o-
ther to wyne.
Dyffynyngly



The membris
of god.
Of tynes
bnwysely

The xliij. bzaunche of couetyse.

By promes therto that they may receyue.
By arynge suche lyke.
Dz by swete wordes
To shewe fayre seblaunt to haue of others gode.
Dz by suche semblaunt to shame other
Dz by colour to hurte o2 noy other.
To shewe that they byleueth is theyr frende.
To hym that they knowe well is theyr ennemy.
Dz indyfferently to frende o2 ennemy

The xliij. bzaunche of couetyse.

Of it that they owe to other ryghtfully.
Of it that is owynge any maner of wayes
Be it of his owne to other than to hym selfe
For b2ede to gyue it o2 to be notyd
For shame that they haue to do it.
For couetyse & loue of holdynge.
To holde theyr peas of that they knowe.
Do and helpe hym that mylcounteth it
wyllynge to hurte hym that is mylcounted.

The xlv. bzaunche of Couetyse.

For couetyse to dysplease hym.
For pleasure that they haue to lye.
Lygtely to swere of it that they knowe nat
Couerynge it with noyous & profyteth nat
Some tyme it is for tempo2 all godes
Some tyme to preuayle some persone.
That sometyme profyteth and somtyme noyeth
to hynder other pyuely.
In the techynge and promes of relygyon.

The xlvj. bzaunche of couetyse.

Dispraves god o2 hys sayntys
For to shewe them selfe wode.
Dz that they take solas swerynge by god.
By euill costome oft tymes swerynge.
By pleasure that they take to swere greatly.
By dyspleasure that they take to swere greatly
Beholde nat the peryll of swerynge.
Doyng yll to appayze them that hereth them.
To swere bayuly and nat in tyme of nede.

in the booke



By wordes

By lter putige
of them selfe

by towchige of
holy thinges

The xlii. braunche of couetys
griuously to trobyll and disceyue.

Unwylly of it that they knowe nat
wyttynge of that they knowe nat.

Receyue any of the sacramētis of the church
In suche thinges that are nat lesesome
Or in thinges that are lesesome.

Sweringe falsely wyllynge to disceyue.
Swerynge faythfully wyllynge to swere false
That swerige false make soe beleue it faythfully

False wytnesse



the thinge that
they know nat

whiche are per
elous

to the p'sons wh
che apteyneth
nat

The xlii. braunche of couetys

To bere wytnes of that that they knowe nat

To wytnes that that they mys knowe
dislembyll to mys knowe that it that they kenne
for the preys that they haue or shulde haue
for frendshepe of hi the which they bere witnes
for malys that they wyl nat say trouthe.

for the false openyone y they haue of that thig
Say the thinge is faythfull that they knowe nat
Or they like nat to vnderstode & may well

plays



which are for
bodone

whiche are per
elous

to p'sons that
apteyneth nat

The xli. braunche of couetys.

As playes done by wytche craftes
Disonest prouokynge

Or the whiche may gretely noy.
for pleasure of hymselfe or pleasur of other
By custome to do suche playes

Or haue truste to haue wynnynge to do it
A lewde man to play with a relegi ous
Or a lewde man with preste or clerke
Or with one man of penance.

To be vacabounde



for to acquere

for to be fdel

for to obtēper
theyr ill will

The xli. braunche of couetys

Faynyng the selfe seke and be nat

To do suche fantasyes without necessyte.
To cause other to be soyy for them and nebe nat
Est wylle they that laborethe or trauelyth
whan they shulde worke / sayne them dyscled.
Or to cheere them moze lyke than they are
And holdynge sharpe thynges to sustayne
Disceyue by faynyng wordes or by enty
Or by leuyng to lyue without hurte.

So leke delycate metys

Desyrcous is the mouth

So desyre delycately.

Ete withouten houre.

For gode sauour
For nouelte
In sondry.

Desyringe
Quer moche de
 delytyng
Quer moche fyl
 linge themselfe

By sondry man
 ners.
De exquyred.
Souerauntly.

At tyme that
 they shulde nat
De tooffence
And vnlaufully

The first bzaunche of glotony.
 Agayne the profyte of the soule.
 Agayne the helthe of the body
 He gaue the profyte of one or other to gyder.
For thynges that be dyslyuous.
To ete fruyte bycause it is gode & tpye.
For compolycyons of the cōdycyons required
 By coltonie to ete so
 By lyghtnes to be ouer habūdāt w^out necessitye
 By affectyon & plesauce of it that they take.

The seconde bzaunche of glotony.
 Mete ouer dere that longeth not for them.
 Les mete than where they are requyred.
 Mete resonable & be nat contente.
 To be ouer bely to fyl theyr bely.
 To lytell to saue god & moche the wombe
 D^e oft etyng & nat kepynge theyr houre
 As they may to desyre the best mete.
 whan they haue ete not to be content.
 He gyue to the poze of the mete that they haue

The .iiij. bzaunche of glotony.
For to satysfye all theyr desyres
 Nat refuse by no waye thyng that they desyre.
 And nat to refuse none yll appetyte.
De do that that other dothe nat.
 By study howe they may haue theyr lust.
 By labour & payne that they take for it
 Neuer content what so euer they haue.
 Delycious for the swete sauoures.
 Nat wysely beholdynge what it dothe cost

The .iiij. bzaunche of glotony.
 Byfoze the laufull houre without nede.
De after whan the laufull is paste.
De what houre it be without cōmaūdement.
 what thyng thou desyrest to ete.
 Closely to kepe it that other knowe it nat
De secretly that thou only byleueth.
 In the tyme of fastyng to ete fleshe
 In places as to ete in the churche.
 As to ete the mete that is forbede.

To make excess

In quantite of
metis
In our detye
metis
vsynge other
inennis tabyls

The v. bzaunche of gloteny
To ete moxethan the body hath uede
To ete it that hurteth bothe body and soule
Under coloure of sekenesse
Care nat of the cosse so it be swete
Thynkyng that it is no synne
Dylprays the metys of small pyce
By gloteny and fraudes
By company and greate dzyntyng.
To fulfyll theyr soule appetyte

Lechery

Fornycayon
Auoowtry
Excell

The fyfte bzaunche of lechery
with women maryed or wydowes
Dz with any mayde that is a byrgyne
Dz comenne women that are corrupte
whā man hath cōpany with other thā his wyfe
Dz womē haunge cōpany w^c other thā hir spouse
Dz that they be bothe in maryage
Dz with women of theyr lynage
with man or woman of theyr assenpte
Dz that the one parte be of relygyon

Uncleannes

Of thought
Of dede
Dz of bothe to
gedyr

The ii. bzaunche of lechery
Longe delectacyon of thought of lechery
To gyue consentinge to such pleasure
To iforse hi selfe to fulfyll his thought by warke
By polucioe at night ouer muche etige or dyskyge
By restyng in the company of women
Euill thought to fulfyll suche warke
To moue or touche the flesshe by deptyng
To fulfyll warke and of the wyll naturall
Dz ony vyce nat naturall

In gywinge nat the det

For hatrede
For to shewe
trauctyng
For abbomy
nacion

The iii. bzaunche of lechery
whā they loue other that they ought nat to loue
whā they knowe they are nat loued on theyr pty
Dz they are dyspytfull and reuous
For they drede labour and trauell
For drede to haue pouerte
For drede that they shulde nat haue pleasure
Abomynacyon of it that they haue costomyde
Dz for vnclennes of the warke
whā any dyspraysleth y^c cōpany of other pty f.1.

To put the selfe
in perell
to drawe them
nat from it
Dellytynge the
selfe

Superfluyte
In clothyng
In delyte
In dispense

The xlii. bzaunche of lechery

Some tyme for cause of some persones.
Other tymes for danger of places.
And other seasons for reason of tyme
Of the warke that they knowe is bade
Of perell whan they knowe it is daungerous.
And for they be prouokyd in suche perell
In the operacyon of the fleshe.
Or to haue desyre and wyll to fulfyll it
Or in thought & mynde to haue done it.

The v. bzaunche of lechery

In iewels rynges singnetts and ouches
In precyousnesse of gownes gyrbels and bedes
In takynge of fassions newe brought vp.
By wantonnes of chylterne to be mery
By dilectacyon of the bodye & takige theyr ease.
In doyng all that the harte desyres
Spendynge largely for louynge of the worlde
Gyue where they ought nat.
Nat to kepe them fro pleasure nor cause other

Here endeth the bzaunches of all the vii. dedely synnes as they be afore reherced. with all the finale bzaunches. Also the wynges howe that they cometh of the great bzaunches eche by hymselfe. And out of them they groweth nyne & so forth. There is no man nor woman lyuynge but he synnes venyally/as it is wryten [Seples in die cadet iustus] Lo if the right wyle men do syn vii. tymes a daye by venyall synne / Chan we wretched synners ho we oft do we synne in one daye. God wote full ofte / but yet for venyall synne is many remedies / as holy water & holy brede / & blessinge of a bysshope / & many other remedies / also as for dedly synne there is but fewe remedies. But the fyrst is thou must be sozry for that that thou hast done. The seconde is to haue meke confellyon. The thyrde is penaunce done with gode wyll / and neuer haue purpose to synne moze. For penauns is dette that we must pay to god for our syn doyng / and loke neuer that god shall forgyue thy synne without penauns / or ellys to be deliuered by pardon of holy churche / whiche helpeth greatly / so he synne nat in hope of the same / for if that ye synne in hope of the sayde pardon it standeth hym to none effect / for he were as gode vnconfessed. Also syn is very perpyous / for theyr causes. The fyrst he gyueth no warnyng Secode loke as god syndeth the so he wyll iuge the. The thyrde whan thou arte dede remedy is paste.

A remembraunce of the vnsayelines of the worlde.



wolde every man thynke one his begynnynge.
 fro whence he came and whether he shall.
 Than wolde they fere bothe duke and kynge.
 And every lord bothe great and small.
 It tell wote they whan they sit on theyr benche.
 whan de the myll come and make them fall
 A waye fro him they may nat wrenche.
 Though he be gretyll lord of all.
 And for as one thyng to thy mynde call
 Trust nat to myche to thy wyfe nor thyne eyre.
 But do well here what so euer be fall.
 For this worlde is but a chery fayre

But well were he that ware so wysse.
 That coude be ware of he be wo.
 He were a man of ful grete pryce.
 In this worlde that coude do so.
 He ware now so worldly wysse.
 We call our wyttes full farr fro.
 Lyke a player at the dyce.
 We wat nat well where that we go.
 But wolde we be ware of the sende our foo.
 Lette that he do oure soules apace
 Than shulde we be ware of we be woo.
 For this worlde is but a chery fayre.



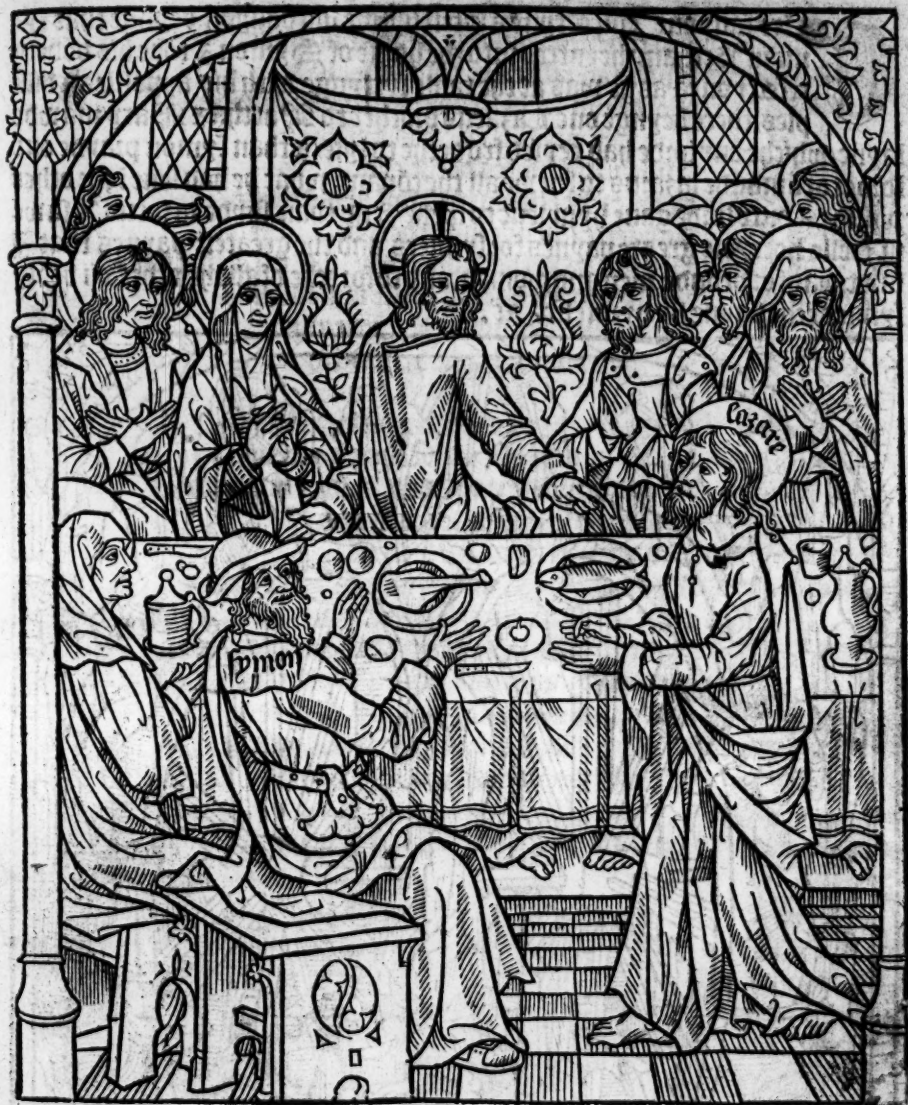
It hath euer be sene yet bothe daye and nyght.
 Of longe tyme here besoyne?
 For there knowe the not kynge ne knyght.
 whether that he shall lyue vntyll the moyn.
 To daye though he be hole and lyght.
 And honteth bothe with hounde and hoyn.
 whan he is man moste in his myght.
 In shorte tyme thy lyfe is loyne.
 For on thy bere whan thou art boyne.
 Than clymeste thou on a sledyr stayre.
 Late thy gode dedys man go the besoyne.
 For this worlde is but a chery fayre.



This worlde now a dayes is fl to truſte.
 For couetus walkethe a bouthe ſo wyde.
 And to all other ſynnes is ouer luſt.
 Bothe enuy and flouthe lechery and pyde.
 And ſymony full ſwete is kyſte.
 And on hye hoſes dothe ryde.
 Some locketh him full faſt in his cheſte.
 And ſette full nye his bedde ſyde.
 But the daye ſhall come they ſhall curſe the tyde.
 Bothe barone burges preſte and mayer.
 That euer they byd that tyme abyde.
 For this worlde is but a chery fayre.



where is thy treſoure there is thy mynde.
 So ſaythe the goſpell yf thou wylte loke.
 Blacke men why be you to Jeſu ſo vnkynde.
 O loue ſo myrthe a lytell mocke
 And all ſhalt thou leue behynde.
 Though thou loue rauany as dothe a roke
 Goodes of this worlde maketh many one blynde.
 And the ſende them taketh with many a croke.
 Nowe Jhu that mary to thy moder toke.
 That was euer cheryſte vnder the ayre.
 Thou walſhe vs in thy mercyfull byoke.
 For this worlde is but a chery fayre.



Chere after foloweth the peynes of hell and the penymentes for synnes
 as Lazarus shewed after he was rayled/euen as he had serie in hell/ As it ap-
 pereth by fygures folowynge in orde one after another.

f. iii.

Oure sauour Ihu Cryste a lytell byfore his passyon beyng that tyme in Bethany he entred into the house of Symon & toke his bodely refeccon/ & as he was at the table syttyng with his appostles & disciples/ there beyng one Lazarus brother to Martha & Mary maude layne/ whiche our lord had tryled fro dethe to lyfe/ & than Symon prayde our lord to comaunde lazarus to shewe all the cōpany what he had lene i the other worlde/ & oure lord gaue hym leue to speke/ And than sayde lazarus I sawe in Helle horryble greate paynes for synners and the greatest paynes that I sawe was for proude men and women. and so for eche of all the other vyl dedly synnes eche payne by hymselfe. &c.

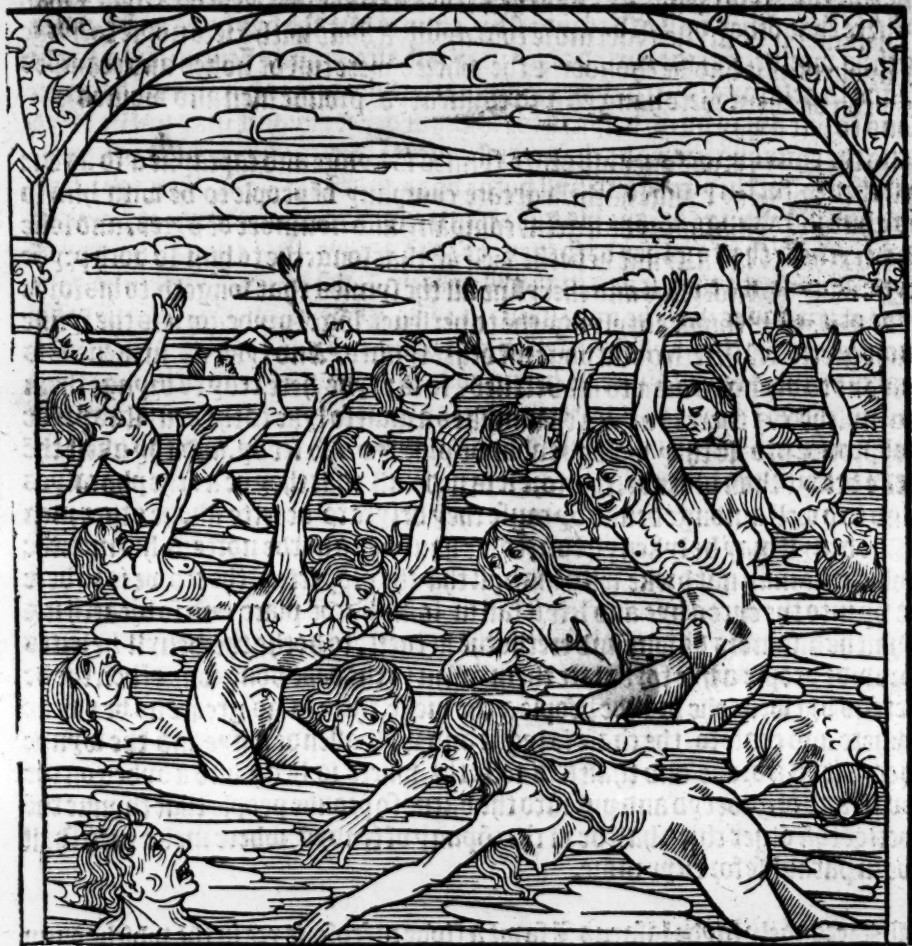


Fyrst sayde lazarus I sawe in hell wheles ryght hye sette on a hylle was
 In maner lyke mylles euermore tournynge a bout with grete noyse torynge
 & byolens as it had be thonder/ & the wheles were full of hokes and crampes
 of yron on them were hangyd and tormentyd proude men and women



Dryde ouer all other synnes is kynge and captayne and as eue
 ry kynge hath a greate company of people to be with him so
 hath pryde a great company and noubner of byces. and loke
 as a kynge kepeth well all that longethe to him/ so doth pryde
 noryshe and cheryshe all the synnes that longeth to his lozoe
 shippe entysynge the to perseuer lōge i pryde/ for it is the synne
 that gretly displeth god a boue all other synnis. And lyke as mekenelle is
 plyant to brynge a man to all vertues. so is pryde here redy to brynge them
 to myschese. & there is no syn that makes a man so lyke to the deuyl as pryde
 for proude people they wolde be abayde praylyd and set by. and thy nkest the
 selfe bettyr than other be. therfore it is nedefull that they be as the pharasyes
 and to dwell amonge deuils by cause they desyre to be leste aboue other men
 The deuyl may be lykenyd to a crowe hauynge a harde notte in his mouthe
 whiche he may nat bryke with his byll thā the properte of the crowe is to bere
 it vp into the eyre a hye and lete it fall in some harde place and so bryketh it &
 than he discendis downe and eteth the kernell. so dothe the deuyl he lestes
 proude people a hye for to late them fall in to the depe dongeone of hell the de
 ferens byt wene the proude people & the meke. there is as greate as be twene
 whete and chafe for the chafe is lyght and wyll assende a hye and the wynde
 berys it all a bode and than it is loste the whete is heuy and a bydes on the
 erthe and is gaderyd and put into the barne so proude people that thynke the
 better thā other they shall be in the cōpany of fendys. where meke men shall
 be in paradyse for euyr more.

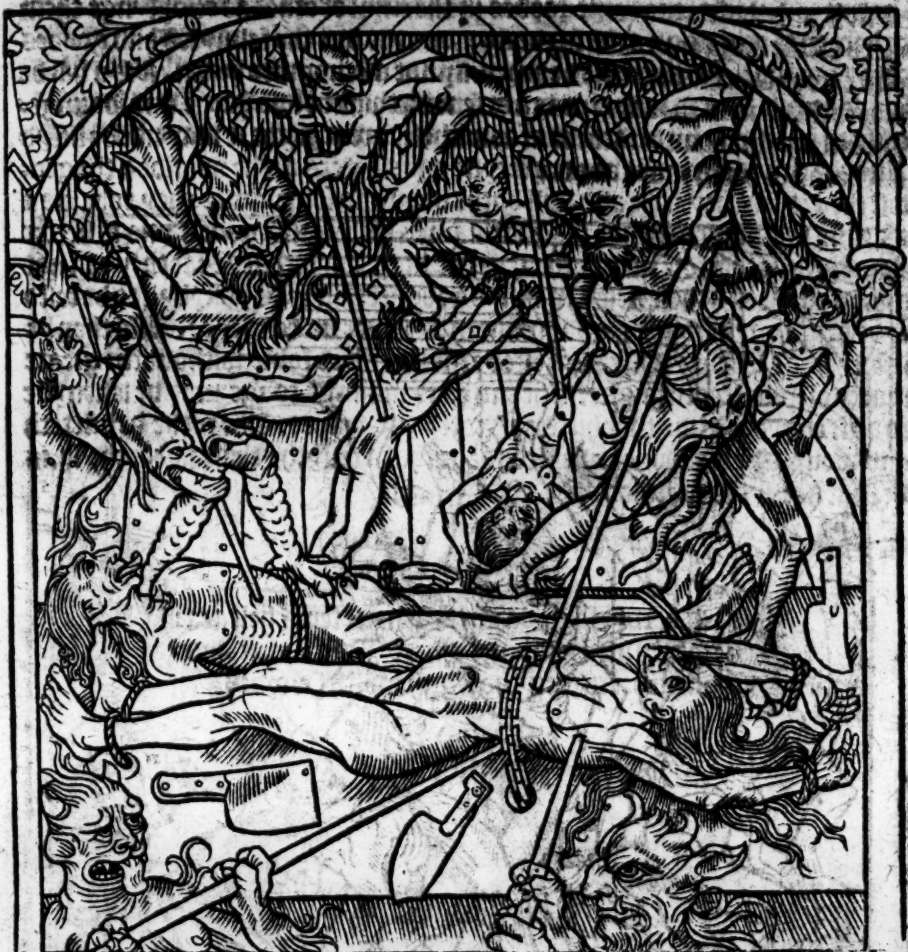
Secondely sayde lazarus I sawe a flode of frofōne yce in the whiche enuy
 ous men & women were plonyd vnto the nauyll & than sodenly came a colde
 wynde ryght great that blew and dyd depe downe all the enuyous men &
 women into the colde water that nothyng was sene of them.



Enuy is sorowe in the harte / of the gode welthe and prosperyte of other
the whiche synne is very badde for it is contrary to charyte that is the
hede of all vertues / by enuy the fendes knowe them that ben dampned
so as charyte is syne of Saluacion / by the whiche god vnderstandeth
who shall be saued in paradysle. The enuyous people be very felawes to the
fendes / for if an enuyous man do wyne he is very glade / & if he lose he is an-
gry with them that wyne it. enuyous folke be foule infecte / that the good
people fyndeth them euyl / for the enuyous be soz of they? prosperite. Chyn-
ges stynkyng & foule / is to the enuyous ioyfull and pleaunt. as bakbytyng
and slaunderyng / and rekenyng of other folkes synne but nat they? owne

the enuyous folke like they goodes in the euyl of other as relosynge them
to here that other do ill or be sayde ill by / enuy is but the feltyptes and goodes
of this worlde / for the cursed enuy may nat ascende into heuen / it is a harde
synne to hele for it is in the harte a gayne the whiche it is harde and daunges
rous to put away by medefynes for without great peyne it may nat be helyd
Also the enuyous people be the greetest mootherers of the worlde & the gres
test theues for they robe and kyll bothe body and soule / fyrste they robe man
as thus in takynge awaye his gode name / for by cause gode name is better
than rychelesse therefore they be theues / to take awaye that / that they can nat
gyue agayne / if a thefe stele a manns gode yet it may be possybyll to be restor
ryde of it a gayne / but the gode name may neuer be restoryde . Also they be
mootherers for they kyll them selfe bothe body and soule without the greate
marcy of god & repentaunce. The enuyous manns tonge may be lekenyde
to a iii. edgyd sworde that hurteth & cottys iii. wayes. The fyrste he hurteth
and woundeth his owne soule seconde he that a tellythe the tale to. the iii. is
he that a tellythe the tale by.

Therdly sayde lazarus I haue sen i hell a cas
ue soule and synkyng where Jezfull men and
women be smytten thozoughe with swordes



As peas maketh the consens of man to be the dwellynge place of
 god / so cursed wrathe maketh it the restyng place of the fende. for in
 a wathfull man there is no reason / there is nothyng that kepeth so
 moche the ymage of god in man as dothe peas & loue / for god wolde
 be in peas and conorde / but wrathe chastes them so fro man that god may
 nat byde / y^e wrathful mā is lyke to a demonyacle the which hath a deuyl wth
 in him . Therfore he tormenteth him selfe by castyng and spytyng at the
 mouthe for sorowe that his enemye doth to hi so the wrothefull mā is worse
 than the demonyacle for without paryens one smyteth another and gnyeth
 theyr bodyes and soules to the fende / and after cometh begraunce as to fyght

and kyll. and these may come thorough. I. man alone. lyke as a feris dogge
 causes all the dogges in a strete to fyght by lyde him selfe many an othet. the
 fysher trobles the water y^e the fyshes shulde nat le. so the deuyll troblyeth
 the wrathfull men that they may nat le with the iye of reason. Ire is the gate
 of all synnes for whan wrathe is in a man all vertu gothe a waye for whete
 wrathe is. no vertu maye abyde.



¶ The iiii sayde lazarus I sawe an horribill darke hole in hell where as ser
 pentis groate and snail byde byte and slynge and tormētyd soze the slowthe
 full men and women and gnawe theyr bodyes to the harte.

Sleuth is the enemy of synne and great enemy to god for he letteth me
 and women to letue god & to knowe theyr maker & redeemer / & sender
 of al the goodes that they haue here / they be gret folys that be so sleu
 thfull here in thys lytell tyme of this shorte lyfe / that wyll no goodes
 gadre to byrynge the soule to eteerlastynge lyfe. But a dayes people be sleuth
 full in doynge of gode. & full dyligent to do euill / and if they were as dyligent
 to do gode as euill they were full happy. Nowe he that wyll thynke as after
 his dethe is nat wyle / for than he shall haue but the gode dedys that he hathe
 done in his lyfe byforn / than shall he sorowe and playne of the tyme that he
 hathe lost by sleutth and shal sorowe that he dyd no gode dedys whan he had
 tyme and space.



The. v. maner sayde lasarus I sawe cawdrons full of lerd
and oyle and other mettallys boyllinge in whiche was
depyde couetes men and women.

Couetes is a grete syn & wycked to god / as for to Imagyne more on
peny than the loue of god for ofte tymes men do lye and swere oþ for
swere them selfe and synnes dedely the sayth hope and charyte that
sholde be in god / the couetes men and women puttes in there ryches
fyrste sayth for they beleue by theyr goodis to haue that at theyr do nede / so
ner than by the sendyng of god / The couetous man hathe his herte in his
goodes more than in god / There as is the herte there is the loue and loue is
charyte and so couetous men hathe theyr hartes on theyr ryches / The coue
tous man synnes gaderynge his good / And in blyng it euyl / and in lounyng
it ouer moche and some tymes better & god / the couetous man is take in the
nette of the deuyl by the whiche he lesyth euer lastyng lyfe. **F**or smale
tempoꝝ all goodes / as the mowse is taken for one notte in the trape & lesyth
his lyfe. The couetous men and women is lyke to the dogges the whiche ke
pes caryen / whan there bellys be full lyeth downe by it / and kepes a way the
byrdes and lattes them dye for hunger so the couetous people gaderes tempo
rall goodes that the poze people maye not haue none of them but lettes them
dye for hunger and holdes them in theyr subyccyon / and the deuyl holdes
the other in his.

The. vi. payne lasarus sayde that he sawe in a bale a fowle
and synkyng and a table with towelles ryght desonest wher me
and weinen that were glotonnes were seruyd and ioyed with toby
& other benymous woynes & a breuyd of y^e wate of the same flocc

The throte is the gate of the castell of the body of man / so when enny
wyll take a castell yf they wyne the gate / they woll lyghtly haue all
the place after / So yf the deuyl wyne ons the throte of man / by glo
tonye he wyll haue all the body after and enter in with all the hole co
pany of synnes. **F**or glotonye consentyth lone to all synnes / and for these
causes mā oꝝdeyne a good keper for the throte that is y^e gate of the body that
fende enter not / for whan one holdes a horse by the mowthe they ledeth hym
whether they wyll / the seruaunte esely noꝝschyd is ofte tymes contraryous
to his maister / And the body that is replenysshyd with drynke & mete is res
bell to the soule so that it wyll not do good woꝝkes / By glotonny meny daye
es ofte tymes the whiche had leuyd lenger / & so they be men kyllets for they
sleye hem selfe / for exces of ouer moche etyng et drynkyng.



and corruptes the bodyes and engendzeth syknes of whiche ofte tymes they
shortes theyr lyues / glotony makes mete for wormes / glotons lyueth after
the desyre of the fleshe after the rule of swyne etes without oure and mesure
And as a sow lyes in mucke whiche is the infectyon of glotony / so the gloton
lyeth in tauerne durynge.

The. vii. payne sayde Lasarus I sawe aselde ful of depe welles full of fyre
and bymstone of the whiche there came out a oryble smoke and stynkyng
In the whiche were lecherous men and women soze turmentyd of thy whye
the syne the proses foloweth after.



Of all the. vii. dedely synnes lechery plesyth beste the / sende for it fylles
 bothe body & soule to geder / and by lechery the deuyl wyntes. ii. sou
 les attones / & meny lecherous men wyll auante them self & say that
 they hath not had theyr full desyre of that synne lecherous men and
 wemen is moze hogly & fouler than the deuyl by the moche blyng of these
 synne / that marchaunte is a grete fole that makes a bargyne of the whiche he
 konwes well that he shall lese therby & repente hym / so lecherous men hathe
 grete payne & spendes his good to fulfyll his luste that after repentes hym of
 his spense / and yet is in grete peryll of his soule tyll he be confesse & do suffry
 ente penaunce / The lecherous men and wemen be turmentyd here luyng

with iij hell paynes. as hete. stynkige / & rumour of the colde's first they bren i
 they; concupiscens / they are stynkyng in they; shamefulnes. for suche synnes is
 all fylthe that fyls the body. For all other synnes fyls nat the body but the
 soule & lechery fyls bothe body & soule / lechery is the trape of the deuyll / & so
 be it he bynges soules to hym / it is a gode thyng nat to here the soude of wy
 mens speche / & it is a better thyng nat for to loke on them / & it is best of al nat
 to touche them / for to y^e syn is bled soule rybaudy wordes & dysonest tou
 chyng / & that byngeth them to that foule dede / & ofte the wordes of lechery
 infecteth many yonge folke that here it & therfore lechours & baudes be man
 quellers in dede.

The iiii. parte of the speptherdes kaledet she weth of the garden of vertues.
 So lo wolde haue on the erthe great habūdāis of fruytes oꝝ sedis
 fyrst they must put awaye all thyng that shulde be noyeous / &
 after labour it well & sowe goode sedes / So shulde man labour
 & clenle his concupiscens of all his synnes / & labour holy medytacyōs
 & sowe vertues & gode werkes. for to gader the fruyte of grace &
 lastyng there in loye to lyue longe. The thyȝde parte of this boke she weth in
 the begynnyng of the Vater noster / that is the oryson of our lord. The ii. of
 the Ave maria. the thyȝde shall be the Crede. that is the xii. artycles of the fay
 the. The fourthe shall be the x. cōmaūdemētes of the lawe. The v. is of the v.
 cōmaūdemētes of the churche. The vi. shall be of the selde of vertues. For the
 fyrst we shall vnderstonde that the prayer of our lord is the Vater noster for
 whan we say it we aske suffyciently of god all thynges nedefull for the salua
 cyon of soule & body. & nat only for our selfe. but for all other. and therfore we
 sholde haue this prayer in great reuerence & saye it deuoutly to god. to yonge
 people it sholde be taughte & sayde to them. for thowe they vnderstande it nat
 yet it pꝛofyes them to haue the kyngdome of heuē. & they say it in partyt loue
 & charyte. In the Vater noster. we aske vii. petycyons. By eche petycyon we
 may vnderstande vii. other thynges. as the vii. sacramentes of holy churche.
 the vii. gistes of the holy goste. the vii. armures of iustyce spūall. the vii. vertu
 es pꝛyncypall that we sholde excelle. the vii. warkes of mercy bodely. the vii.
 werkes of mercy gostely. the vii. dedely synnes that we shulde dꝛede. The de
 claracyon is this / Oure fader that arte in heuen thy name be made holy / In
 thys petycyon / we ax of god our fader to be his sonnes for other wyle we can
 nat be called his sonnes nor he our fader / & that his name may be made by vs
 moze holper than any other thyng / wherefore we receyue the sacramēt of bap
 tysme / wythout that man may nat be made the sonne of god. & to receyue the
 vertu of mekenesse agayne pryde & than to clothe the nakyd & heipe the ned
 bothe bodely & gostly the. ii. petycyon thy kyngdom cū to vs in this petycyon
 In so moch that the name of god may not be petytely halowed of vs in this

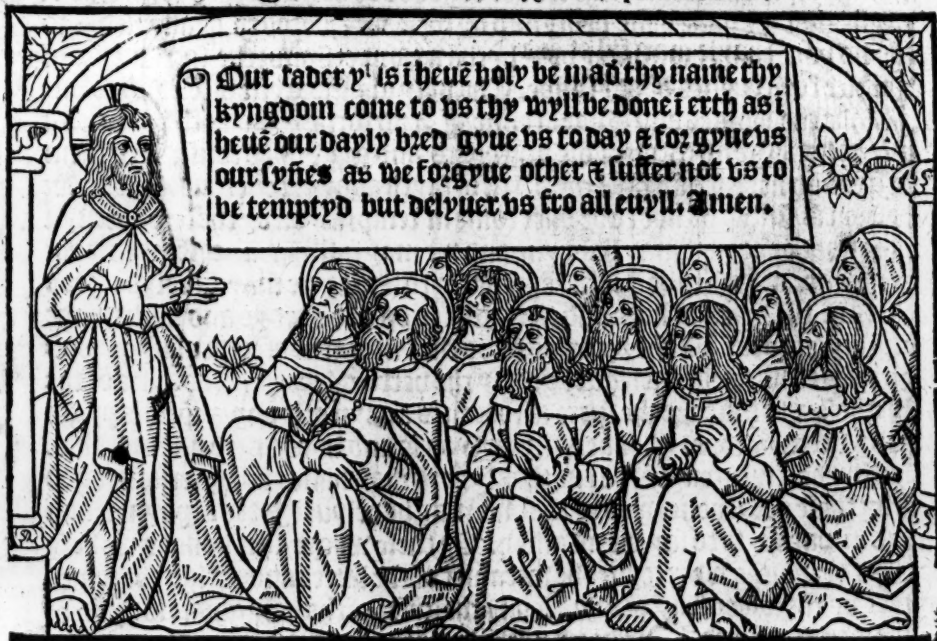
worlde we are his royallme In the whiche petytely we shall halowe it for to
 that kyngdome we be very apers/ This petytyon is to vnderstande the sacra-
 of preest hode by the whiche we are taught to do good workes & the gyfte of
 the holy goste is the gyfte of vnderstandynge for to vnderstande & desyre the
 kyngdome of heuen and so we arrome vs with the helme of largenes a gay-
 ne couetous/ ¶ The thyrd petytyon thy wyll be do Jerthe as it is in heuen
 for it is the faythfull wyll of god that his wyll sholde be fulfylled that is his
 comaundementes by this petytyon we make obesaunce to god of our hertes
 whan we desyre to do his wyll/ by this is vnderstande the sacramen of mary-
 age by the whiche we aboyde fornicacyon and the gyft of counseyll of the ho-
 ly goste for to ordeine our obesaunce verytably/ And so we arme vs with the
 bokeler of consolacyon agayne enuy. ¶ The fourth petytyon our dayly bze-
 de gyue vs to daye/ Here we are of god to be sustayned with materyall bze-
 de for our bodys and spyrtyuall bze de for our soules/ That is the bze de of yf-
 the body of Jhesu criste by the whiche we receyue the sacrament of the auter
 In mynde of his passyon/ the gyfte of the holy gooste is strengthe to be fayth-
 full in our beleue/ take we the swerd of pacyence agayne the synne of yre/ and
 byset the seke men bodely and ble the vertu of temperaunce agayne wrathe.
 ¶ The. v. petytyon is/ for gyue vs our synnes as we for gyue all men/ And
 these. iii. petytyons folowynge we are of god to be deluycted fro al euyl as of
 the synne that we haue done dedly and by these we ixe god to be asloped & to
 gyue vs pardon by his matry by whiche we vnderstande the sacramente of
 penaunce for gyuenes of our synne. The holy ghoosts gyfte is sens for to vn-
 derstande the workes and make synne/ ¶ And so clothe vs with lightnes a
 gayne couetous ar- ^{as for} ~~as for~~ none myloners and gyue good counseyll to them
 that are and nede it and take we the vertu of fayth agayne rouetous. ¶ The. vi.
 petytyon is/ suffer vs not to be ouer come in temptacyon by the seconde euyl
 that is not done but it may happyne and we may fall by way of temptacyon/
 Here we are of god to be stedfaste in the fayth & that we may gladly do good
 werkes in the vertu of hope and strengthe to do gode dedys and with stonde
 temptacyon to the whiche pzoptyes to vs the sacrament of cofyrmayson whis-
 che gyues to vs the knowlege of god by the vertu of beryte/ The gyfte of the
 holy ghoost/ & so take we the spere of sobernes agayn glotony/ & coforte pygre-
 mes by vertu of hope. ¶ The. vii. petytyon is and hope vs fro all euyl amē.
 The thyrd euyl is euyl of payne that syhers may haue yf they serue not god
 and by these petytyons/ we are that we may be delueryd fro al paynes/ and
 sauyn in paradyse to say we all amen. By these we are/ so it done as we desy-
 re/ By the whiche we receyue the sacramēt of the latter anoyntige/ the whiche
 gyues vs the sewer way of saluacyon/ the gyfte of the holy ghoost is drede of
 Iugementes of gode & gyrd vs with the gyrdyl of chastyte agayne lechery

and we bery them that be dede bodely and prayes for our ennies ghostly to kepe in vs the hyest and moſte exelent vertu of charyte / & to for bere that abominable synne of lechery.

A declaracyon of the pater noſter.

Our father ryght maruelous in his creacyon ſwete to loue aboute all the other Joyes of heuen merowre of the trynitye / crowne of Iocundyte / and treſoure offelycyte / holy be thy name & ſwete as hony in oure mouth / thou art the melodyous harpe that cauſes deuotyſon to ſounde in our eres and to haue it continually by the deſyre of our hertes / Thy rea me come to vs / In the whiche we ſhall be euer mery in Joy and reſt without troubyll and ſewer neuer to leſe it / Thy wyll be done in erthe as it is in heuē As to loue all that thou loueſt & to hate all that thou hateſt and that we kepe euer moze thy cōmaūdementes / our dayly bzyde gyue vs to day / that is to ſaye bzyde full of techyng and penaunce and bzyde for to ſuſteyne oure bodyes / And for gyue vs our ſyn that we do agaynſte the & agayne our neybour es & our owne ſelfe. for gyue vs theſe as we for gyue all men that greueth vs by wordes or in oure bodyes or goodes / & ſuffer vs not to be ouer come in temptaſyon that is to ſay as by the deuyl the worlde and the fleſhe / But de lyuer vs fro all euyl workes redy done / & alſo theſe for to come. Amen.

Here folowes the ſtory of the pater noſter.



In the story here byfore / sheweth to the symple people howe thys holy prayer the Vater noster. sholde be sayde to god the fader & to god the holy goste. & to none other. The whiche prayer conteyneth & taketh al that be rightfully aared of god / & our lord Jeſu cryſte made it there to the entente that we sholde haue moze hope & deuotion / & he made it on a tyme whan he taughte his apostles specyally to make oryson. And than the dyſcyples sayde / lord & master lerne vs to praye / & than our lord openyd his holy mouthe & sayde to his apostles / whā ye wyll mak any prayers after this maner as hereafter folowethye shall begyn saynge thus.

Our fader that arte in heuen holy be made thy name / thy royal me must cum to vs / thy wyll be done in erthe as in heuen / our dayly breddegryue vs to day / & forgyue vs our synnes as we forgyue other & suffernat vs to be temptyd, but delyuer vs fro all euyl.

After this story here byfore / is sayde the salutacon of our lady / that the an gell Gabryell made to our lady.





Holy mary fulle of grace god is with the / thou arte blessyd a monge all
 weinen and blessyd be the freute of thy wombe Iesus. Holy mary mo-
 ther of god praye vs synners. amen. ¶ In this aue marie be the. iii.
 mesters. ¶ The fyrste is the salutacyon that aungell gabryell made.
 ¶ The secoûde is the lounge comendacyon that saynt Elyzabeth made mo-
 der to saynt Iohn Baptyste. ¶ The thyrd is the supplicacyon that ma-
 kes our mother the holy chyrche. And they be the sayrest wordes that we can
 say to our lady. That is Aue maria where we do loue & praye & speke to hyr
 ¶ And these swete wordes be spoke to our lady. And not to saynt katheryn
 nor to saynt barbara / ne to no other saynt / ¶ And yf ye wyl kowe how that
 ye sholde pray to other sayntes of paradysle I answer that we sholde praye
 as our mother holy chyrche sayes to saynt Peter / saynt peter praye for vs / sa-
 ynt thomas praye for vs / And saynt katherine praye for vs. ¶ And that they
 maye praye to god to grue vs his grace / and that he for grue vs our synnes.
 And that he grue vs grace to do his wyl and penaunce / and that he grue vs
 grace to do his wyl and penaunce and kepe his comaundementis / and so we
 shall pray to the sayntes of heuen after the nessesyte that we haue.
 Saynt. Peter. S. Andrey. S. James the grete. S. Iohn. S. Thomas.
 S. James. S. Phelyp. S. Bartholmew. S. Mathewe. S. Symon.
 S. Jude. and saynt. Mathyas.



I beleue in god father:
almighty maker of he
uen & erthe. & in Iesu
his only son our lord.

whiche was conceyued
of the holy goste. & suf
fred passyon vnder pōs
pylat crucified buried

went i hell. the th. day
rose from deth. Assen
dyd into heuē & sytys
at y^e right hāde of god



& after cum to iuge
the quyeke & dede.
I beleue in the holy
gost.

the holy churchesa
tholyke. the cōmu
nyon of saintes & re
myssyon of synnes

The resyng of the
fleshe. the euerla
tyng lyfe Amen.

Ihyrdly of Ihu is the crede with the artycles of the saythe that we sholde truly byleue/on peyne of dampnacyon. ¶ This crede was made by the xij. apostles of our lord of the whiche ethe of them hath put to his artycle, as it shewed here byfore in the story every apostles parte. ¶ And the crede is the saythe of all gode crysten people and without that we byleue in these twelue artycles saythfully/we may neuer do that thyng that shulde be plesynge to god.

¶ Here begynneth the crede.

First Saynt Peter put to the fyrst artycle/and sayde: I byleue i god the fader almyghty maker of heuen and of erthe. Seconde. Saynt Androwe sayde: I byleue in Ihu cryste his onely son our onely lord. ¶ Thyrddly sayde Saynt James the great I byleue that he was conceived of the Holy goste & bozne of the byrgyn Mary. ¶ The fourth sayde Saynt Iohn I byleue that he sufferyd pallyon vnder ponis Pylat & was crucifyed dede & buryed. ¶ The fyft sayde Saynt Thomas/ I byleue that he descend to hell/ And the thyrde daye he rose frome dethe to lyfe. ¶ The Syxt. sayde Saynt James the lesse I byleue that he assended into heuen/ And syttesthe on the ryght hande of god the fader. ¶ The Seuenth sayde Saynt Phelype I byleue that he shall come & Iuge bothe quykke & dede. ¶ The Eyght. sayde Saynte Bartylmewe/ I byleue in the holy goste. ¶ The Nynth sayd Saynte Mathewe. I byleue on all holy Church. ¶ The Tenth sayde Saynt Symon I byleue in the comunion of Sayntes. ¶ The Eleuennth sayde Saynt Jude I byleue of the rysynge of the fleshe. ¶ The tweluethe sayde Saynt Mathyas I byleue in the euerlastynge lyfe. Amen.

¶ And thys holy crede all goode men and wynnien sholde vnderstande it and euery mornynge say it deuoutly whan he ryseth frome his bedde knelynge on his knees and sygne hym with the token of the crosse. And saye Credo in deum/ O I byleue in god fader almyghty. As hereafter foloweth. And whan thou haste sayd thy Crede, say a Vater noster. And thā to our Lady an Ave maria.

¶ And than recomende them to theyr gode Aungell. And say my gode Aungell kepe me well. ¶ And thys say twys a daye at the lesse worshyp thy maker Ihu cryste.

¶ Here after foloweth the Crede as it sholde be sayde.

I beleue in god fader almyghty/ maker of heuen & erthe / & in Jesu cryste
out only lord/ whiche was conseyued of the holy goste / Borne of the virgin
Mary/ suffred vnder pons pylat / was crucifyed dede & buryed / descondyd in
hell/ the thyrde daye rose from dethe/ assended into heue & sitteth on the right
hande of god the fader almyghty/ & after shall come to Juge the quyk & the
dede/ I beleue on the holy goste/ the holy saythfull church/ the comunyon of
sayntys/ the reynyssyon of synnes/ the reysynge of fleshe/ the euerlastynge lyf
fe. Amen.

¶ Hereafter foloweth the x. comaundemē
tes in the table that god gaue vnto Moyses
in the mounte of Synay.



One god thou shalt honoure
and loue him perfectly
god i vayne thou shalt nat were
not by nothyng that he made
thy sondaye thou shalt kepe
saruyng god deuoutly
fader & moder thou shalt worship
and thou shalt longe lyeue
thou shalt kyll no man
nor blode dystroye Wyfully
thou shalt do no lechery in dede
ne therto consent
thou shalt be no thefe
ne no mānes gode Witholde
bere no fals Wynes
ageyn no mā: not by lyet no Wyfe
the lust of the fleshe desyre nat.
but in mariage only.
the goodes of other couyt nat
to haue it ynryghtfully.



The fourth maner of the booke of Jhus/ be the x. cōmaundementys of the lawe/that god gaue to Moyses i the mouite of Synay/ For to geue to the peple/ & euery man & woman shulde kepe these cōmaundementys on payne of dānacyon of body & soule/ all that hathe reason/ For without they knowe the x. cōmaundementis they may nat shryue them/ theyr ygnoraunce shall nat excuse them. For euery man shulde thynke on them in theyr howses/ and kepe them all tymes/ so straitly we be boude to kepe them that and a mā that knoweth not all the cōmaundementes if he thynke that he dothe no synne to bryke one wylfully & so dye sodenly he shall be damned for that one synne body & soule withouten ende/ & by thys it appereth that the ignorauns of the cōmaundementys is right perylous/ therfore euery body shulde lerne them that must gyue a rekenyng of straitly/ therfore all gode people that cast to be sauēd wyl kepe the lawe. And than foure blessingys god wyl gyue them that dothe kepe them. The fyrst thou shalt lyue in rest and peas without aduersyte/ no mysfortune shall nat hurte the/ thy feldes shall be to the plentyfull/ and thy trees shall be full of fruyte habundantly/ thy wyfe shall haue chyldren & thou shalt haue all that thou nedest of worldely goodes great habundaunce.

There after foloweth the v. cōmaundementys of the churche.



Hese are in the booke of Iesus / the v. cōmaundementes of the churche
 that sholde be kept with all them that haue reason to theꝝ power / & al
 soif a man be so feble & seke / that he may nat receyue the sacrament of
 the aulter at ester noꝝ fast noꝝ kepe his holy daye / & if he haue a wyfe to
 obey theꝝ synne nat. the gode wyll is euer taken foꝝ the dede / but these men
 sholde kepe them well from swerynge: couetyse / & haue no desyre to se playes
 daunces oꝝ iogelers foꝝ the dyspreysynge of holy churche. Bycause that they
 ouerspalle the cōmaūdemētys & causes many to ren in damnacyon / from the
 which kepe vs our lordē Iesus.

Here it is to be noted that he that bꝛeketh the cōmaundementes
 of the holy churche he synnes dedly & dampnable as he that bꝛeketh
 any of the other x. cōmaūdemētis. Foꝝ those that hereth the pꝛe
 sts at masse tynie and dothe his wyll they here god and do his wyll.
 And they that dysprayles y^e pꝛeste and dothe nat as they cōmaū
 deth after the oꝝdynaunce of the churche. dysprayseth god and syn
 nes dedly.

*Nos sumus in hoc mundo sicut nauis super mare.
 Semper est in periculo semper timet accubare.
 Præuigilanti oculo nos oportet remigare.
 Ne bydanius de poculo dicit mortis & amare.
 Est homo res fragilis curis oppressa labore
 Mortis iudicii baratri perpera tyme.
 Si victus sola tutam dat ducere vitam.
 Virtus sola potest eternam condere famem
 Felicem merita faciunt non capia ream
 Grandia non ditant: ditat bene grandibus vti.
 Discede nunc mortales quæ sint mortalia vana
 Precessere patres matres magniq; parentes
 Nos sequimur paribus ad mortem possumus inuis
 Unde superbimus in terram terra redimus
 Rupe non fueram nec ero post tempore pauco
 Quia nunc putrum quorū tam null voluptas
 Perbita fama silet anima anxia forsitam*

Hereafter foloweth of the maner the shyppe that sheweth
 Of the vntableness of the worlde.

H. I.

Qui finem attendit: felix: et q̄ bene uiuit. ego quisquis ades p̄uocatus. per leuē uenit. ego opte p̄uocatus uenit p̄ter copere placat: De reliquis cautus bene fac teclinat. lērus.



felix qui potuit tam tutū tangere portū. Sed miser est quicumq; cadet sub p̄te gehēne. Sēmita nō uictus deus optim⁹ āchora port⁹. Quare mori p̄stio mūda sub mente dētis. Sēmita nō uictus deus optim⁹ āchora port⁹.

His worlde is vnstable and may be lykenyd to a shype beyng in the se that is tolyd & whorlyd with the waues of aduersyte / so man is euer vn sure of all thyng / as of helthe of lyfe of prosperyte a knowes neuer how longe nor how shorte while he shall haue none of them / Therefore our beyng here is vn sure & maye be well lykenyd to a shippe that is euer in grete p̄oparty to be drownded & to ronne one a roke / So man is the shippe of frayelt: that is euer in daunger of iii. grete rokes / As the deuyll / he worlde

and the fleſhe for dayly man is in daunger of theſe. **iii.** be deſyrynge in woꝛld
 ly banys / or by deſyre of ryches / ellys carnally dyſpoſed to loſtes of lechery /
 or maliciouſly ſpyred with enuey. ¶ Theſe are we euer in comberauns of
 theſe. **iii.** rockes that our ſhypp may not enter into no ſewer haven / yf we
 wyll haue our ſhypp to eter the haue of grace we muſt haue. **iii.** ſuer maryners
 that may kepe our ſpypp fro the daunger of theſe. **iii.** rockes the fyrſte muſte be
 faythe and his ſeruaunte leſſon / for ethe of them muſte haue a helper / & theſe
 faythe and leſon muſte hoyle vp the ſayle of good warkes hope & his ſeruaun-
 te medytacyō muſt ſyt in the tope to loke after y^e londe of peſe. But the cheſe
 maryner is charite & his ſeruaunte pyaer muſte kepe the helme & ſtere ryght
 to the porte of grace & this we muſt conuaye our bodely ſhypp yf we wyll euer
 come to the ſwete Ile of reſte / where loue do dwell. ¶ Hoſo wyll come to the
 ſewer haven muſte ſayle thozowe. **v.** grete waters / ¶ The fyrſte is the water
 of compacyon / that is to ſozowe & wepe for our ſynnes the ſeconde is the wa-
 ter of compaſſyon to ſozowe for our eime cryſtynes heuynes / ¶ The. **iii.** is the wa-
 ter of deuotyō thynkyng on the grete goodnes and gyftes that god gyues /
 ¶ The. **iiii.** is burnynge deſyre in god by feruentnes / ¶ The. **v.** is Joye that the
 ſtedfaſt ſoule hath be fayth here leuynge & whan that ye haue paſſyd theſe. **v.**
 waters ye ſhall a ryue vp to the londe of beheſt to the whiche alle that leueth
 well ſhall come to.

God gaue me ryght / that I wonſe myght
 Come to the porte of peace
 My exchaunge to make / and retozne take
 That my enuyes me not ſeale
 One me folowed wolde haue me ſwalowed
 In the goke daungerous
 With woꝛldly gloſe / he dothe me toſe
 Amonge the waues perylous
 On raſes holowe / ſome do me folowe
 Enuyes me to take
 A grete number / to ſynpte me vnder;
 I thought I ſhall not ſkape
 The ſende with wo / the woꝛlde alſo
 My fleſhe do me trobyll
 Where I wake or ſlepe / they do me threſe
 This creaſes my ſozowe dobyll
 They bed me not ſpare / vnt by theyr ware
 As all woꝛldly banyte
 They ſay hope amonge / for to lyue longe
 Thus do they in comber me

The worlde dothe smile me to be gyll
 And so dothe the other two
 Nowe muste I seke some me to kepe
 To saue me fro my foo
 I haue founde one/euen god alone
 I nede no other ayde
 That by his myght/put them to flythe
 And made them alle a frayde
 He spake to me/full curteysly
 And proferde me full fayer
 yf I do well/with hym to dwelle
 In heuen to be his ayere.

w. Ho so wyll go the strayte way of saluasyon muste passe thorow the
 felde of vertues and that shall conuaye you to the toure of sapience/
 That is to say to the loue of god/ & without that we loue hym we shall neuer
 be sauyd/ And yf ye wyll come to the loue of god you muste be in tharite that
 is a souerayne vertu/they that loueth god kepes his comaundement & he that
 kepes them not/god wyll say at the houre of your deth & at the daye of iuge
 ment/welso vos/ I knowe you not/ I wotte not what ye be/go yon forth ye
 cursyd & damnyd out of my company/ Therfor let vs loue & drede god & do
 his wyll/here wyll we haue spase/ fyrst yf we wold knowe our self what wyet
 ches we be/it wolde byynge vs to the knowlege of god & these purpose we mu
 ste notify one thyng/& vnderstande. vii. fyrste we muste vnderstande of them
 that hathe wyt & dyscreyson with laifull age/ that & they do any dedly synne
 Ignoraunce shall not excuse them yf they doo a dedly synne & menyys that it
 be none or knowes not that they haue do one/there Ignoraunce shall not ex
 cuse them/so this is the Ignoraunce of hym selfe & of god wryggt perelous/ded
 ly synne is the begynnyng of all euyl/ As the vertu syence is the begynnet
 of all godnes. ¶ There is. vii. thynges that we sholde vnderstande/ the fyrst
 the. xii. artycles of the fayth that we sholde truly beleue/ The secunde the pe
 sytyons in the pater noster. whiche we are of our lord alle thynges nedefull
 for soule and body and that we sholde kepe In the petytyons/ The. iii. is the
 ten commaundementes of the lawe & of holy chyrche which teaches what we
 sholde do & what we sholde not do/ The. iiii. of what vocracy on they be in the
 grace of our lord or not & how that we may not know it nor vnderstande/ cer
 tayne wayes we may haue knowleges whiche were good to vnderstande.
 ¶ The. vi. to knowe god/ The. vii. to knowe our self/ by the whiche they come
 to very loue & charyte of god for to do & fultyll his comaundementes/ And
 then theyr rewarde shall be the regne of paradysle where they shall euer leue
 of the. iii. fyrste is suffyciently sayd a rebdy/ that is to say of the. xii. artykellys

in the whiche our sayth dependys / of the thynges that we do are of god in the
 Vater noster / In the whiche lyes our hope. ¶ Also the .x. comaundementes
 of the lawe and of holy churche / the whiche shewes charyte by probacyon of lo
 ue to god and doth his comaundementes & good werkes / nowe wyll I speke
 of the .iiii. other that men sholde knowe & vnderstande / all men sholde vnder
 stande vocacyon and thynges that partaynyth to it / to be ryghtfull and ones
 se for profete of his soule and rest of his consyens / euery good shypparde shold
 vnderstande the arte of bargery / that is to knowe god pasture and lede the
 shepe thether. ¶ Also to knowe howe to hele them whan they be i sekenes &
 to clyppe them in lesone / that the maister and honowre haue no losse. ¶ Also
 the marchaunte sholde selle his ware truely and not dyslayue no moze and he
 wolde be deceuyd / ¶ Also prestes and al relygeous sholde vnderstande and
 rules and aboue all thyng sholde knowe and kepe the lawe of god and teche
 it to them that vnderstandes it not / ¶ The .v. thyng that all men sholde vn
 derstande that hath age dyscrecyon is to knowe where he be in the grace of
 god or not / and it is ryght harde to knowe but god knowes it all wayes.
 ¶ Also shepardes and synnyll people maye knowe where that they be in the
 loue of god or not / but they maye not call them self Juste but meke them and
 are god of his marcy the whiche causes the synners to come to Justyse and
 no other thyng pyncypally we sholde vnderstande these synes / what tyme
 that we sholde receyue the body of cryste Ihesu / and we receyue hym in per
 fyte loue and charyte / we be in the state of grace and in the way of saluacyon /
 and he that is not out of synne ne in charyte a receiues that lozde to his dāna
 syon. ¶ Of the whiche thyng euery mā knowes his owne cōsylene & no other
 ¶ The knowleges where that we be in the grace of god or not by these folowig
 ¶ The fyrste is yf a man do labour by cōfessyon to clense his consyence & with
 gode wyll doth penaunce for his synnes & that he be not in the daunger of the
 sentence & is not in purpose to do debely synne / ¶ That is a synne that the grace
 of god is in hym / the seconde knowlege is yf a man be glade & with good wyll
 do kepe the comaundementis of god / & haue a custome to do good werkes / the
 .iii. knowlege is whan any with good wyll do here the worde of god as prechi
 ges & good counseyles. ¶ ¶ The .iiii. whan any be soyy & contryte that they ha
 ue do any synne / ¶ ¶ The .v. knolege is whan any haue a purpose & wyll to ke
 pe them fro syn in tyme to come. ¶ Lo these be the knowleges that shepardis &
 synnyll people haue to know where they be in the grace of god or no. ¶ The .vi
 thyng man sholde kepe alle the comaudemētis & loue god with all his herte
 with all his soule & mynde & than to consyder. .iii. thynges / fyrste to consyder
 of god his grete ryches / his myght his grete Joy & nobylnes. ¶ ¶ The .ii. to cō
 syder our lozdes marueylous werkes / & the .iii. is to consyder the innewmiera
 ble goodes that we receyue dayly of god / fyrste to consyder his riches & grete
 ¶ .iii.

aboundaunce of goodes that he hathe / for all the tresoure that is in heuen or
erthe is his / he is the maker and the gyuer / The seconde he is myghtfull for
he made heuen and erthe the see and all other thynges / Also prelyous sto
nes and golde syluer and other fayer mettalles / on the erthe fayer colowrde
flowers of dyuerse he we / Therfore we maye byleue that he is full fayer in he
uen our lord Ihesu of whom all thynges haue his bewte / Also god hathe
grete Joyes in heuen the whiche we shold pray to our lord that we myghte
le hym in his Joye the whiche shall last euer more / There was a sheparde
that sayde lord I know the grete loue that you haue to man as to make vs
wretches to the nobyll Image & semlytude body & soule. And also geues vs
clothes to helpe our bodys & haue gyue me of nature vnderstandyng for to go
uerne my selfe & hath gyue me wyt / strenght & fayernes wherof mekely I
thanke you / Also good lord I knowe well whan that I was lost thou bow
te me agayne with grete paynes & shedyng of thy prelyous blode & dyed for
me geuyng your body your soule your lyfe & all to kepe me fro damnacyon
Therby ye haue calld me by your grace to make me your ayer of euer las
tyng blyss / ye haue gyue fayth & vnderstādyng of you by baptyme & other
of the seuen sacramentis / of tyme lord ye haue for gyue me my synnes.
But y^e soule is nobly made of god & worthely to his Image & lykenyd to y^e
angels of all creatures most nobly & farther by baptyme & faythe it is made
the doughter & spouse of cryst / for I haue the crytage of padyse & for the wor
thynges of it she shold be lady / & the body shold be seruante to the soule & obey
it for reson soo requyres and they that dothe other wyse preferyd the body
befor the soule & leuyth the vse of reson & makes them lyke to bestes byssedyn
ge fro nobyl dygnyte in to the mekerabyll seructude of sensuallite by the whi
che he gouernes hym selfe & thus knowe I that I am man / & as the seconde
what it is to be a crysten man thou askest & answer after my vnderstandyng
that to be crysten is to be baptyled & to folowe cryste of the whyche we be cal
ld crysten for to be baptyld & not to folowe cryste by good leuyng the bas
ptym do not saue the man without a kepe his commente. whan a receyues bas
ptym a forsaketh the deuyll & they make promes to folow crist whan they say
I wyll be baptyld & yf he kepe promes there made at the fonte stone he is a
faythful man / & he y^e brekethe these promes & syfies agayne god & is seruant
to the deuyll / & is not crysten no more than a deed man on a walle / Here askest
the mayster sheparde in how many thynges shold the cryste man folow cryst
for to fulfyll it he promesyth whanne he receyueth the sacrament of baptem /
He answers the symple shepard in these. vi. thynges / the fyrst is clennes of cō
syence for there is no thyng more plesyng to god thā clene cōsyence & it may be
made clene in. ii. maners / the first by baptem whā they receyues it / The. ii. by
cōfessyon of mouth / & satysfaccyon of werke & whā he is clene he is lyke to Je

In cryst whiche with the water of his mercy both wash the synners & make the
 fayer. The seconde thyng in whiche the crystene man sholde folowe Cryste/
 is vnylyte and mekenes to the example of hym that is lord of heuē the why
 che meked hym self to take oure vmanyte and dyde be come moꝝtall. wyll to
 loue trouthe & specyally iij. trouthes. the fyrst trouthe is to knowe hym selfe
 that he is moꝝtall & a synner/ and he that dyeth in synne shall be damned/ and
 this is trouthe if they truly bylue/kepeth them that the y do no syn & thzetes
 neth the synner & causes them to do penaunce & amende. seconde is the trouth
 of tempoꝝall goodes for they are traꝝytoꝝyes & we must nedes leue the/ & thys
 causes shepherdes to dysprayle ryches & to labour to gete heuen/ that lastes
 euer. the fourth is of god the loye & felycite that al crysten men sholde desyre
 & this drawes crysten mē to his loue & causes them to do gode warkes. the iiii
 thyng that crystē mē sholde folowe cryste in his paryens i aduersyte & sharps
 nes of lyfe by penaunce/ for cryste lyued in payne & pouerte/ & that he suffred for
 vs. the v. is the pyte the web to poze peple for cryste here holpe the of bodely se
 kenes & gostely sekēnes/ so shulde we gyue of our goodes & cōfōrte the bodely
 & gostely. the vi. is by swetnes & deuocyō & charyte in contēplacyō of the myl
 teris of his natlyte/ of his deth & passyō of his resurreccyō & his assencyō & of
 his cōmyng to the Jugemēt that oft sholde be in our hartys by holy medita
 cyōs. the latter questyon is thys/ he that amēdes hymselfe & dothe penauns
 for his synne/ he may be called a shepherde oꝝ a gode crysten man.



The balad of the shepherde.
 I knowe that god hathe formed me.
 And made me to his owne lykenes.
 I knowe that he hathe gyue me trule.
 Soule and wytte/ lyfe with knowlege & wys.
 I knowe that by right wys true balaunce.
 After my dedys Jugged shall I be
 I knowe moche but I wote nat the varyans
 To vnderstonde wherof comes my foly
 I knowe full well that I shall dye.
 And yet my lyfe amende nat I.
 I knowe in what pouerte.
 Borne a chyld thes erthe aboue.
 I knowe that god hathe lente to me.
 Habundauns of goodes to my byhoue.
 I knowe that ryches can nat me saue.
 And with me I shall none bere away.
 I knowe the more gode that I haue.



I knowe all this faithfully.
 And yet my lyf amende nat I.
 I knowe that I haue passyd.
 Great parte of my dayes with playe and plesours.
 I knowe that I haue gadered.
 Synnes and also done lytell penauns.
 I knowe that by ignorans
 To excuse me there is no arte.
 I knowe that one houre shall be.
 whan my soule shall departe.
 That I shall wyshe that I had mended me.
 I knowe that than is no remedy.
 And yet my lyfe amende nat I

¶ Here foloweth the songe of a woman shepher
 de that vnderstode well & hir songe profytes.



In cosyde my poze humanyte.
 Aboue the erthe bozne with great wepyng.
 I consyde my fragilete.
 My harte is ouerpress with synnyng.
 I consyde dethe wyll come verely.
 To take my lyfe but the houre wote nat I.
 I consyde the deuyl dothe wathe me
 The worlde and the fleshe on me warrerth stryde
 I consyde that myn ennemyes they bethe.
 That wolde deliuer me fro me dethe to dethe.
 I consyde the many trybulacions.
 Of this foule worlde wherof the lyfe is nat clene.
 I consyde C. M. passyons
 That we poze creatures dayly fall in.
 I consyde the perfyte sentens of god & man.
 That bothe euyl & gode iuge shall be.
 I consyde the lenger I lyue the worse I am.
 wherfore my consyence cryeth out on me.

I consyde for synne some dampned as the boke seith.
 which are deliuered frome dethe to deth.
 I consyde that wormes shall ete me.
 My sorowfull body this is credable.
 I consyde that synners shalbe.

At the Iugement of god moſte dyledable,
 O ye virgyn mary aboute all thynges moſte dyledable,
 Haue mercy on me at that dyledefall daye,
 That ſhall be ſo meruelous & doutable,
 whiche my poze ſoule greatly dothe fraye,
 In you than I put my truſt and laythe,
 To ſaue me that I go nat frome dethe to dethe,
 Prynce of heuen your meke crafte,
 Cryeth you mercy to make a ſethe,
 And I purpoſe neuer to ſynne more,
 Howe ſaue me without ende frome dethe to dethe.

Chere begynneth the ſonge of dethe,



Though I my picture be nat to your pleaſure,
 And ye thynke that it be dyledable,
 Take it a worth for ſuerly in ſubſtaunce,
 The ſight of it may to you profytable,
 There is no waye alomoe doutable,
 Therfore letne knowe your ſelte and ſe.

Loke man howe I am/ and this must thou nedys be.
And take hede of thy selfe in aduenture red I.
For adams aple all ye shall dye.
Alas worldely peple beholde my manere.
Sometyme I lyued and had a fayre bysage.
Whyn eyen be gone I haue two holowe holes here.
I was mete to wormes in this passage.
Take hede whyle ye lyue if ye be wyle & sage.
For as I am thou shalt come to powder.
As holowe as a thymble/ what shall the auance.
Nought but thy gode dedes thou shalt be as other.
And with my lykenes you all must daunce.
The tyme that I was in this worlde leuyng.
I was honoured with lowe and hye
But I kept not my consyence cleane fro synne
Therefore nowe I do it dete aby.
Lo what awayleth couetyse pryde and enuy
They be the bzondes that dothe bzen in hell.
Truste not to your frendes whan ye be dede red I
Nor your executours for fewe dothe well.
But do for thy selfe or thou dye.
And remembre whyle thou arte lyuyng.
That god blessyd all thyng without nay
With his owne honde all but synne.
The deuyll can not clayme the but by synne I say
I mendethertoz by tyme and go the ryght way
I wolde that I myght haue but one houre or two
To do penaunce in or halfe a day
But whyle I lyued I byd none do
And nowe my dettes I do tremly pay
Thou man I do gyue better counsell to the.
yt that thou wyl do after it
Than any was shewed to me
Whou at halfe warned thynke on thy pytt.
And cheuse of two wayes whiche thou wylt flete
To ioye or payne any of tho.
In welthe or wo for euer to lyte
Nowe at thyne owne choyce thou mayst go.
For god hathe gyue the a fre wyl
Nowe chole the/ whether thou wylt do gode or yll.

Hereafter foloweth the x. commaundementys of the deuyl contras-
ty to them of our loyde.

Who so wyl do my commaundementes,
And kepe them well and sure,
Shall haue in hell great tourmentys,
That shall euermore endure:
Thou shalt nat fere thy god nor thy nke on his goodnes.
And to damppe thy soule thou shalt blaspheme god and his sayntes
Euermore thyn owne wyl be doyng
Dylseyue men and wymen/ and euere be swerynge.
Be dronken vpon thy holy daye.
And cause other to synne and thou may.
Thy fader nor thy moder loke thou loue nor dyede.
And helpe them neuer thou they haue nede.
Hate thy neyghboure and hure hym by enuy.
Murder and thede manns blode hardely.
forgyue no man but be vengeable.
Be lecherous of dede and in touchyng dylectable.
Bryke thy wedloke and spare nat.
And to dylseyue other by falshode care nat.
The goodes of other thou shalt holde falsely.
And greeue it neuer agayne thou they speke curtesly.
Company oft with wymen and tempe them to synne
Desyre thy neyghbours wyfe and his goodes thoughte thou may it nat wyn
Do this hardely and care nat therfore.
And thou shalt dwell with me in hell for euermore.
Thou shalt ley in froste and fyre with sekene & hunger.
And in a thousande peces thou shalt be toxe a sondre.
yet thou shalt leue euere and neuer be dede.
Thy mete shall be todys & thy drynke hote boylunge lide.
Take no thought for the blode that god for the thede

Hereafter foloweth parte of the paynes / of
Helle / for the commaundementes of the Deuyl
As it is aboute sayde.

In hell is great mournyng
Great trouble of cryyng.
Of thundre noyses rooyng.

with plente of wyld fyre
 betyngis with grete strokes lyke gonnes
 with a grete froste and colde that ronnes
 And after a bytter wynde comes
 That gothe thowme the soules with Ire
 There is bothe thourle and hunger
 Fendes with hokes poles theyr fleshe a sondre
 They syght and tose on eche other wonder
 with the sythe of deuyls dyedabyll
 There is shaine and confusyon
 Rumore of conspens for euill leuyng
 They corse them selfe with grete cryenge
 In smoke and stanche they be euermore henge
 with other paynes in nermetable

C It is wreten in the appocalypes that saynt Iohn sawe a hore of blake co
 lower and upon the hore sat dethe and hell foloweth these hore. The hore
 betokeneth the synner the whiche is blake of colowre for he sekens of his syn
 And he bereth dethe for syn is dethe of the soule. And hell folowes for to swa
 lowe them as they be worthy yf they dye. *Imperysente.*

About this hore blake and hydeous
 Deth I am that ferly do syte
 There is no faynes but syght teduous.
 All gay coloures I do hyt
 My hore ronnes by dales and hyllys
 And many he smyteth depe & kyllis.
 In my trape I take some by every way
 By townes & castellys I take my tent.
 I wyll not respet none not a out of a daye
 Byfore me they mooste nedys be pttente.
 I sle all with my moztall knyfe
 And of duty I take the lyfe.
 Hellys knowes well my byllenge
 I slepe neuer but worke & wake.
 It foloweth me euer rorynge
 He wayteth where I smyte with my barre.
 A grete number he hath of me
 Paradyse hathe nat the fourthe parte.
 Skant the .x. parte wronge hathe he
 I cause many to syghe at the harte.
 Be ware for I gyue no warnyng



I cause many to syghe at the harte.
 Beware for I gyue no warnyng.
 Come atones whan I do knacke and call.
 And if thy boke be nat sure of rekenyng.
 Thou shalt to hell body soule and all.



CHowe every degre of states sholde orde them

The imperryall myght of a kynges mageste.
 On foure pylers grounded is gouernaunce.
 fyrst do right iustyce and equyte.
 To poze and ryche bothe in a balaunce.
 Than his stately myght shall further and auaunce
 He to be lyberall with force of humanyte
 And after byctory haue metry and pyte.

The bysshope.

O ye halfe goddys flouryng in prudence.
 ye bysshopes with your deuout pastoralte.
 Teche the people with noble eloquence
 Anyonte your flocke with crystes deuyne.
 fede the poze people with holpytalyte.
 Be meke ande chaste in this melynante churche.
 Do fyrst your selue well and than teche vs to worche.

The knyghtes.

O ye knyghtes thae floures in fortitude.
 with labour and trauell to gete nobley.
 fygth thou for the people that is poze and rude.
 And if nede be for the churche thou dye.
 Loue trouthe hate wronge and belany.
 Apes the people by thy magnyfyence.
 And to all wymen be thou shelde and defence.

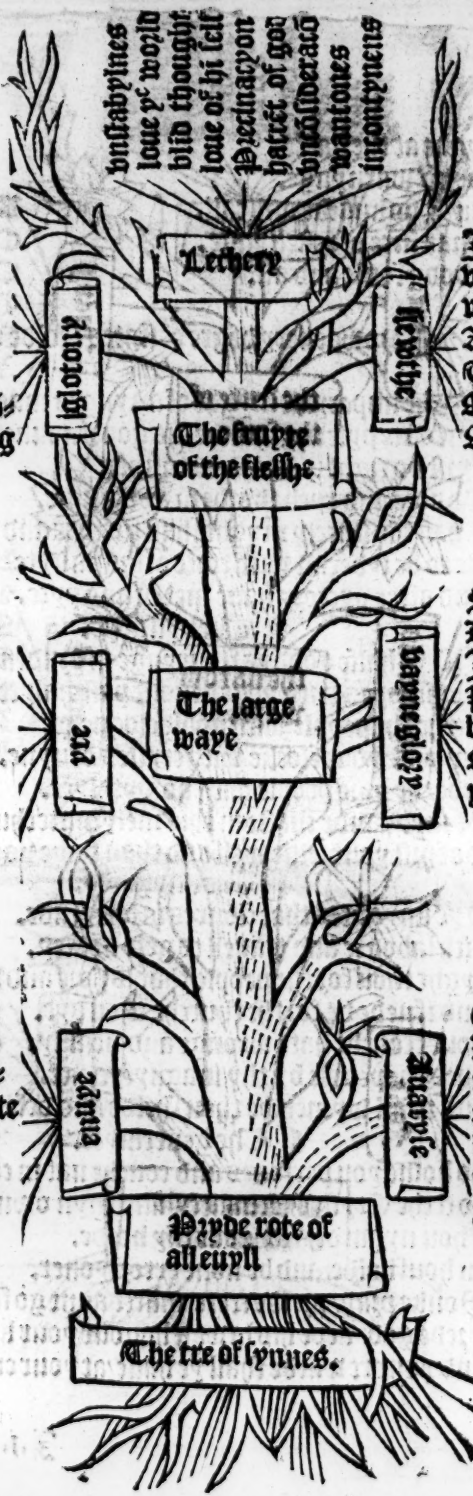
The generalte.

Go home you perlonas and couche nat in courte.
 Go teche Crystes seruantes and thyn owne labozere.
 Thou nygarde/ sowe out thy hoerde.
 In housholde/ and be none extorcyoner.
 Honke pray/ preche frere/ marchaunt go farre and nere.
 Dede god/ kepe his lawe & honour your kyng.
 And your rewarde shall ye haue/ at your endyng.

Follye Joy.
 In undreyte
 Quet moche
 Spek ynge
 eyt at leyflet
 Doubyll vndersto
 Lechery dyng
 Ironkenues.

Wodnes
 Indignacyon
 Cryenge
 Blasphemynge
 Grette cowrage
 Fryghtynges
 Hattied

Detracyon
 Joy of aduersyte
 Sorowe of ppe
 homycyd cryte
 wykkednes
 Sulurracyon
 To thynke euyl



Joylnes
 bagacyon
 wekenes
 Ar in the faythe
 Cryles
 Dmyssyon
 Apyhope

Synghalaryte
 Dyscorde
 Inobedyence
 Presumpcyon
 bostynge
 Obsynacyon
 ypocryse

Cheste
 Dysleypynge
 Dyswerynge
 Oker
 Rest
 Treason
 Symony

Contemplaycon.
Joye.
Honeste.
Confessyon.
Pacypens.
Compuunctyon.
Longanymyte.

Dyscreessyon.
Mozalyte.
Taciturnyte.
youth.
Sobryenes.
Afflictyon
Dylprasyng.

Happyng.
Chyfte.
Sufferynge.
Rest.
Stablenes.
Perseueraunce.
Magnificence



Mozalyte.
Obedyens.
Chastyte.
Contynens.
Affeccyon.
Uirgynyte.

Dyde god.
Counseyll
Landynge
Prouydens.
Debyderacion
Reason.

Lawe.
Streghthnes
Equyte.
Mendynge.
Oblseruance.
Jugement.
Uerityte.

¶ Here is the sygnifycacyon of euery vertu namyd
In the tre afore sayde.

Tell what is mekenes/the mother of all vertues and the rote wher
by the tre standes ryght sure/and yf mekenes lake the tre with all the
bowes leys doune with all his good bzanches/ mekenes is the wyl-
full indynacyon of thought / it bzynge man to the knowlege of god
and it hath. vii. bzanches pryncypall/ & that is charyte faythe / hope prudens
Iustes fortitude & tempozance/and of eche one Comes sonder other vertues
as the tre sheweth before.

¶ Charyte.

¶ Charyte is a hye vertu a boue ail other & it is the desyre of herte and thou-
ght/ & loueth wel god & his neyours and these be his bzanches grace peas pe
wetnes/and marcy/grace is affectuall seruy & benciuolens byt weie fren-
de and frende/pele is to be in reste well ordenyd with all his eame crysten and
acordynge in god/pyte is a wylle that desyres to helpe the nedvy poze people &
all other. Nede swetnes is peasible tranquylte that is swete & one-
se of condylson and patys not of his plases/mercy is a peteous vertu / that
for gyueth the synnes and trespalles of other/as a wolde god sholde for gyue
his synnes/compassyon is whan any is loy for the horte or sykenes that his
houre hathe/benyngnyte is a good regarde of corage dylygente one frend to
a nother/with showynge euer a good maner/concorde a thyng not corrup-
te as in erthe conioynynge & holdynge to gedre.

¶ Of faythe.

¶ Faythe is as moche to say as trouthe knowen of verbyll thynges lyfryn-
by thyer thoughtes in holy stodynge & to byleue thynges that they se not & it
is one of the bzanche of relyggyon/ clennes obedyence / Contynens virgynyte/
and affeccion / relyggyon shold vse and kepe these vertues & then theyr seruy
is swete to god & his sayntes and this they sholde vse with grete dylygence &
kepe/as clennes or virgynyte shold be as well kepte in the body as in the sou-
le for the regard & loue that they haue to god with dyed/ Obedyence is a with-
drawynge of theyr purpose wyl/ by deuosyon/& to do as they be comaundyd/
contenens is refraynyng of fleschly desyres by moderasyon & counsell taken
of hym self or other affectyon/is effusyon and peteous loue in his neybour &
comes of holy reioysynge conceyued by good fayth in them whiche loues the
selfe/lyberalyte is a vertu of fre corage it kepeth no maner of colerousse good-
des it geuyt he largely where nede is without excus.

J. B. warley

ouer malyngly is called / y^e is to saye drye & colde. of the whiche cōplecyons
shall be spokē of more largely in the begynnyng of physnomy.

Nescio quo cequo lenta papauere dormit.

Mens: que creatorē nescit iniqua suū.

Et iterum toto lingua crucifigitur orbe.

Et iterum paritur dira flagelle deus.

Factorē factura suū simulante tiranno.

Delictis factis delicit opba suis.

Inde fames venit inde discordia regum.

Inde cananeis preda cibulos sumus.

Inde premit gladius carnalis spiritalē.

Et viceuersa spiritalis eum.

Hinc subitos atropos preda tris occupat artus.

Nec sinis ut doleat penite atq; miser.

Iure vobis igitur q̄ recta ligamina necit.

Immūsus mundus hec duo verba synul.

Here endeth the p̄syrke of the Shepherdes & foloweth theyr astrologye.



Celū celi dñs frā aut dedit filiis hoīz. Nō mortuū laudabūt te dñe neq; oēs
q̄ descēdūt in īfer nū. Sed nos q̄ vīuim⁹ bñdīcīm⁹ dñs. Dñs vīdīm⁹ celos tuos
os opa digitorū tuorū lunā & stellas q̄ tu fūdastī. Quia subiecistī oīa sub pedib⁹
nris oues et boues. &c. Volucres celi. &c. Dñe dñs noster. &c.

We who so wyll knowe as the Shepherdes that kepeth shepe i the
feldes that hathe no maner of lernynge but euen onely by fygures/
whiche is graued in smale tables of wode. And therby they haue vn
derstandynge of heuen/ and of the synes and starres/ and also of the
Seuen planetys/ and of theyr courtes theyr mouynges and propertyes/ and
of many other thynges the whiche that be conteyned in this present kalender
of the Shepherdys the whiche is drawen out of theyr Compote and Kalendar
in wytynge/ So that euery man may vnderstange and knowe the thynges
aboue reherled oꝝ sayde. ¶ Fyrst we shulde vnderstand and knowe the fygu
re and dysposycyon of the worlde. The nomnber and ordꝛe of the elementys
and the mouynges of the heuens/ ought foꝝ to be vnderstonde and knowen of
all maner of men offre condycyon and of noble wytte/ and also it is a dylecta
ble thyng foꝝ to vnderstande oꝝ knowe/ and pꝛofytāble and necessarye foꝝ to
haue many moꝝ knowlegis/ and therfoꝝe it is spꝛecially named oꝝ called the as
tronomy of Shepherdys ¶ Fyrst it is foꝝ to be vnderstan
de and knowen that the worlde is rounde lyke a naple. and as the wylf She
pherde sayeth / it is nat possyble that any thyng in the erthe shulde be moꝝe
rounder made than the worlde is/ and it is compassyd by/ of heuen/ and of the
foure elementys/ in fyue maner pꝛyncypall partys. ¶ The fyrst it oughte foꝝ
to be knowen/ that the erthe is in the myddes of the worlde. Foꝝ it is the heuy
est element of them all/ And vpon the erthe is the water and the see but it coue
ryth nat all the places of the erthe ¶ But there is one place bare where as the
men and the bestys and byꝛdes do leue / and that is called the face of the erthe
foꝝ all is hyddē but that place and can nat be sene. Therfoꝝe it is named lytell
erthe and great see/ and yet there is many places on the erthe that is voyde/ &
nat inhabyte with men noꝝ bestys. Foꝝ in some places it is so feruently colde
conteynyng that no lyuyng creature may i herin lyue/ but shortly dye/ lyke
wylf in the snowe/ some parte so hote that all byꝛnyth. lyke as yꝛ body of mā
may nat be sene nomoꝝe but the face onely/ Foꝝ the clothes hydeth all his mē
byꝛes. And so the water dothe the erthe. ¶ Than aboue the water is the ayer.
that enclofes the erthe and is deuꝛyed in thꝛe maner of dyuers regyons. The
fyrst is alowe here amonge the bestys / and the byꝛdes. The seconde is in the
myddes there as the clowdes be in the whiche is made impressyons as thōder

and lyghtenyng and there it is euer moze colde. the thyrde place is hyer aboue
 that where nouthen wynde nor raine cometh/ nor none other maner impressi
 on/ and yet there is some hyll that is so hye that toucheth that place. In the
 mozte hye regyon/ as the hye hyll Olympus toucheth that hye regyon of y^e
 aye/ and than the element of the fyre ascendeth to the heuen/ and as the water
 is clerer than the e^rthe / so is the aye clerer than the water & moche lyghter
 and than fyre is moze lyghter and sayner than the aye / And the heuyns ben
 equipollent all they be moze clerer and sayner than the fyre. and also moze hye
 et eche aboue other bywarde fro the fyre the whiche turnes with the mouyn-
 ges of the heuen and nereft to the regyon of the aye/ also in the whyche bothe
 engendryth comyttes the whiche be called starres because: that they moue &
 shyneth lyke as the starres. and as some Shepherds sayeth the fyre is inuy-
 syble for the subtylte of it and nat for the great clerenes: for the clerer that a-
 thyng be it shulde be the moze vysyble. For we do se well the starry but nat
 the fyre: all the elementys that we se be vysyble: for the myrron the tone w^e
 the tother/ the heuens properly be nat heuy nor lyght/ soft nor harde/ hote nor
 colde: nor they haue no sauoure nor moyste: nor no coloure nor no sounde nor
 none other suche lyke quantytes. But to speke properly by theyr influens.
 The aye alowe causeth the colde effectyfe and hydeth darknes. and lyghte-
 nes and they speke properly colde. but yet alwayes they be properly of kyn
 be by demensyon and mesure: and nat of Turpytude nor by obscuryte nor of
 no other qualytes/ in the whyche they be not nor styres nat to no other partys
 es by aduertyde nor takynge away nor they may nat be made moze ne lesse/ ne
 by none other fygyrys may be fygyred: but spere lyke nor be corruptyde ne
 altered nor be rest nor retourne in none other maner: nor soner nor later in no
 parte nor in all: nor haue they in none other wyse out after theyr comon course.
 without it were by myracle of God & by cause of thys the heuens & the starres
 be of the other natures / and the thynges of the elementys / and the thynges
 whiche be compoysd and be right: inouable and corruptyble.

There after the great maister Shepherde sheweth mo-
 ze playnly of the iii. elementys / & of synplytude of the
 erthe and howe that euery planet is one aboue another
 and telleth whiche of them be masculyne/ as these fyue
 Saturne/ Iupiter/ Mars/ Soll/ and Mercury. And
 of the femelynes as Venus/ and Luna. and whiche
 of them is northyly or southly and whiche be orientall or
 occidentall.



The elementis whiche be in it compoſed, is cloſed within the firſt heuen ly
 ke as the yowlke of an egge is cloſed within the whyte of the egge. So is the
 fyrſt heuen cloſed within the ſeconde. And the ſeconde within the thyrde. and
 ſo euery one cloſed within another. The firſt heuen that is nyerſt to vs is the
 heuen of the mone / & nexte above is the heuen of marcurius / and above hym
 the heuen of venus / and above it the heuen of the ſon / and next above it is the
 heuen of mars / and next above it is the heuen of iupiter / and the next above it
 is the heuen of ſaturnus / And theſe be the heuens / the ſeven planetys / lyke
 as they ſtande in orde. The viij. heuen is of the ſtears / & they be na-
 med ſo bycauſe they meue al by rule alyke / & the planetis doo nat ſo / & above
 this is the fyrſt mobyll wher the ſhepherdes ſayes ag / nothige / yet ſom ſhep-

saye there is one callyd immobyle for that tomyth not aboue the whiche there is a nother of crystall and nerte aboue that is the heuen imperyall in the whiche is the trone of god but of that heue it parrayneth not for shepardes to speke of it but of the fyrste mobyll and so all that vnder the fyrste mobyll is callyd the one thyng shepardes marueyle gretely that is howe god by strybutys the starrys that he putteth in the.iiij. heuen but that he putteth soo many is the. viii. heuen that they maye not be nombryd and in the other. vii. there in put in euery one oo stare alone and they be callyd the sonne and the mone & this aperys by the fygure aboue.

C Here foloweth of the mouynges of the heuyns with the. vii. planetrys.

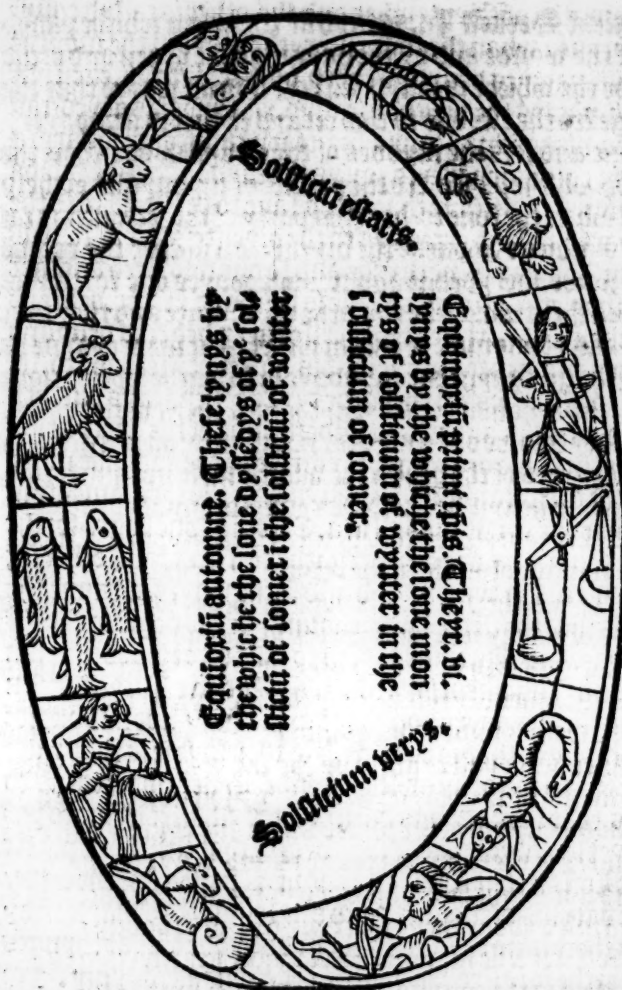
C Some mouynges of the heuens & of planetrys whiche exsisteth the vnder stondynge of shepardes as is the mouyng of the fyrmant in whiche be the storrys the fyrste mobyll mouyth in one a. C. yere of one degre & the planettes In thei reppyclys of the whiche the shepardes be not Ignorante here noo men syon for it suffyses to them these two mouynges one is the oriente in the occydent aboue the erthe and of the occydent in the ozyent vnder nethethe erthe whiche is callyd the dayly mouynge that is to saye fro one moynynge to the other moynynge agayne in. xliiii. houres by the whiche mouynge the. iiij. heuen is the fyrste mobyll whiche drawes by hym selfe and makes the other to turne that is the heuen whiche is aboue it the other mouynges is of the. vii. planettes that is of the ozyente in the occydent & aboue the erthe it is contrary to the fyrste & by these. ii. mouynges of the heuens that shepardes vnderstandes wel that they be opposyd so do they continually & is possybyll as I shall shewe by en samppel yf that a shype were in the water comynge out of the este in to the weste and a man were within the shype in the party toward the weste & that the sayde man of his proper mouynge byd go within the shype softly agayne the este so lyke wyle the planettes be bozoned with theyr heuens out of the este into the weste by the dayly mouynge of the fyrste mobyll but more latter and other wyle than the sterrys fyryd by this that euery planet hath his proper mouynge contrary to the mouynges of sterrys by them self: for in a month the mone ronnethe soner about the erth than doth a stere feryd. and also the sonne turnes one tomyng lesse in the yere and the other planettes do in certayne tyme euery one turnes after the qualyte of his propre mouyng: so it aperyth that the planettes meuyes at. ii. mouynges som shepardes sayth pole by Immagynasyon yf all the heuenes sethe of mouynge of the dayly mouynge yf is fro the este in to the weste & yf the mone maketh one turnyng or one lercute goyng fro yf west into yf este within. xxvii. dayes or there about & sature i. xxx. yere or there about for now they make turnyng & reuolasyon &

fulfylleth theyr propre mouynges in one space of tyme here named the propre mouynges of the planetys is nat all ryght frome the Occydent to the orient but it is in byhayes & that saythe the shepherdes seneyble for whan shepherdes beholdys on nyght the mone byfore a sterre the seconde nyght of the .iiij. nyght thy se it behynde & moze streyght ageyne the este but it wyl be somtymes towarde the northe & other whyle towarde the southe & this bycause of the latytude of the sodayake In the whiche be twelue synes vnder the which meues the planetys.

Of the equinoccyall and the sodayake the whiche is in the mynthe heuen the whiche cōteynes the fyrnameste & the others vnder it.

In the concave of the fyrst mobyll shepherdes ymagineth that ther be .iiij. sercles & they be royall the tone is as finale as a threde & they call it the equinoccyall & the other is as large in maner of a gyrdyll or a hat of floures the whiche is called the sodayake and it hath .iiij. sercles folowynge it & they deuyde the one fro the other egally but nat rightly for the sodayake growes in byhaes and the places where they growe is called equinoccyall. Nowe for to vnderstande the equinoccyall we se all the heuen trone fro the este into the west & that is called the dayly meuyng they sholde ymagyn one right lyne whiche passeth by the myddes of the erthe whiche comes fro one ende of heuen to the other ende aboute the whiche is made this mouyng & this .iiij. endys is .iiij. poyntes in heuen whiche meue nat and they be called the polys of the worlde the whiche aperes euer to vs and it is the poll arctyculer septentrionall and the other is vnder the erthe euermoze hyde callyd poll antertyke or the poll australl in the medys of the whiche poll is i the fyrste mobyll is the cerkyll equinoccyall euyne as mych in the one party as i the tother of the polys and after this cerkyll is made and mesuryde the dayly mouyng of the .xxiiij. houris and that is a daye naturall and it is callyd equinoccyall for this cause whan the sonne is there the day & the nyght is hole or lyche longe thoroughe all the worlde the large sodayake as it is sayde in the fyrst mobyll & also it is as a gyrdell set with studys or fygyures of ymages so is it full of synes and fygyured subtylly and well composyd of the sterres fyred as of charbūcles shynig as pelyouse stones full of great vertues set by mastres right nobly graued in the whiche sodayake the .iiij. pryncypall poyntes whiche deuydes them euently in .iiij. partys on he called solstytimus of the somer for whā the son entred into cancer it is the longest day in somer another is lower and called solstytium of wynter whan the son entreth into capricorne and that is the shortest daye of wynter another way sayeth the equynoccyall of autūne that the son

enterpeth in lybza in the monthe of September and the other is callyd equy-
 norpall in bere at prymytue / whan the sone enterpeth the arpes in the monthe
 of marche / The whiche .iiii. partys deuydys enery quarter into .iii. euen pa-
 tys and that makethe .xii. partys the whiche is callyd .xii. synes / as atyes / tau-
 rus / Jemeny / Caucet / leo / virgo / libza / scorpio / sagittary / capricone / aquary / &
 pysses / arpes begynnys in equynorpall and cozys the sayde zodyake / & whā
 the sone is there he begynnys to declyne that is too saye to drawe nere to the
 septentryon that is towarde vs and extendys to the oryente after is taurus
 the secoude one and then Jemeny / The thyrd and so one foloweth another
 as the fygure here after sheweth. Also euery syne is deuydyd in .xxx. degreys
 and they be in the zodyake .iii. C. & .xl. degreys / Also euery degre is deuydyd
 In .xxiii. momentis euery momente in .lx. secondis and euery seconde to .lx.
 thyrdes and this deuyson suffyses for shepardes / The shepardys putteth
 one sotyll varyasyno in the heuyn and it is to vnderstande of the sterres fyr-
 yde where they be vnder the same degre in the fygures of the zodyake nowe
 whan they were create / for to the caws of the mouyng of the firmamente in
 the whyche they be agayne the fyrste mooyll in a .C. yere of one degre for the
 whiche chaungyng the sone maye one other regarde to a sterre and other sig-
 nyfycacions that he hadde not in tyme passyd and suche wayes whanne the
 bookes were made by this that the sterre hath chaungyd his degre or the sy-
 ne vnder the whiche it was / and this causes them to falle ofte tymes that ma-
 kes pronunstyacions and Jugementis to come. And in espyrall of Ju-
 gementis too come many kepys oppenyon that clarkes may not knowe nor
 haue knowlege of that thynges that is to come / for they saye it is the proue-
 tees of god / And people that be as of knowlege blynde / gyues noo credens to
 these pronunstyacions that be made and hath / be nobyll astronymars pa-
 ste and be some that be yet leuyng butte I saye verily that they haue parfet
 knolege by astrology to konwe that shall fortayne in all pallas one the erthe /
 bothe of syknes and of batyllis of thonders and of lystenynge of hayles / ray-
 nes frostys and snowes there is no thyng to them vnhydd of that thynges
 that shall forten on the erthe for astrology / also is far aboute astronmy . for
 by it they knoweth the trouthe to gyue partyte Jugementys of thynges to co-
 me and to shewe in what partys of the world it shalle happny & falle & what
 londe and howe longe it shall dure / Let all wyle people ofte to calle in mynde
 that astronmy is one of grettest of all the .vii. artys lyberall this syens hath
 be stodyd & laboryd with the mooste nobyll clarkes that euer was in this wo-
 lde & no parsons that holdys so moche agayne it as the vulernyd people / for
 and a clark sholde saye in the presence of some men that the leest starre in he-
 uen were as moche as all the world they wolde saye it were vnpossybyll.



¶ All the cerkylls of heuen be smale except the zodyake whiche is large and contayneth in lengthe. iii. C. lx. of degrees & in largenes it is deuydyde by the myddes vi. degrees in one syde and. vi. in the other syde and this is made by a lyne called eclypetyke the whiche eclypetyke is the stray: the waye of the sone/ For neuer the sone departy not fro that lyne. And also it is euer moze in the myddes of the zodyake/ but in the other planet/ euer more they be in the one syde or in the other syde of that lyne/ withoute it be whāne they be in the hede or in the tayle of the dragon / as the mone is all y^e mōthes it passeth. ii. tymes & it happyne y^e it be whān it reneues it is a clippys of the sone and y^e

they be ful mone & that it be vnder the nader of the son/ yf it be ryght it is clippys Jenerall and yf it be but one party they see it not/ whāne it is clippys of the sone they se it not be all the clymatys be vyle in some clymat only/ but whāne the clippys is of the mone it is Jenerall all the erthe.

¶ Of the two greates cerkylls the one is of the meredyen and the other is of the lozysen the sone foloweth other & goth ryghtly.

Mercuryden is a great Serkell Imageryd in the heuen whiche passys
 by the polys of the worlde and by the popnte of the heuen and erthe
 about ouer hede the whiche is callyd zenythe and all wayes that the
 sone is comynge fro the este one to this cerkyl than it is in meddaye/
 For it is callyd mercurdyne and it is the myddes of the cerkyl about the erthe
 and the other vnderneath whiche passes fro the popnt of myrdnyght erthely
 opposyd to zenyth, and whan the sone toches that party of the cerkyl it is cal
 lyd myrdnyght. And yf a man go towarde the oriente or a noth & the occyde
 nt/as nowe zenyth and nowe mercurdea. And it is alle wayes one for that is
 the myddaye in somer, to them whiche be towarde the oriente and they it
 be towarde occydente/ and yf one man be euery. one place it is mercurdyne
 is eternmore one. And yf he go agayne the myddaye or towarde septentrione
 But he may not remoue butt he haue other zenythe and they two cerkyllys
 mercurdyen and oryzoni they folowe one a nother ryghtly/oryzoni is a grete cer
 kyl whiche deuydes the partyes of the heuyn the whiche we se not and sh^ruar
 dys sayes yf that a man be in heuyn/he sholde se ryght the myddes of the he
 uyn the whiche they call there emyspere/that is to saye the myddes of the spe
 re. And it is oryzoni. Jownynge almoste to the erthe/of the whiche oryzoni y^e
 center is the myddell place and the place in the which we be/soeuey man is
 euermore in the myddys of his oryzone/and zenyth is the poll and so as man
 is goynge of one place to a nother than he is in other plasys of the heuyn and
 as one other zenyth and the other oryzoni/alle oryzoni is ryght or oblyke they
 haue ryght oryzoni that dwellys vnder the equinorxall. ¶ For theyr oryzoni
 enteres and deuydys the equinorxall ryghtly by the .ii. polys / of the worlde/
 such wyse that none of the polys is not lyftyd about oryzoni nor oppresyd v
 derneth/but they whiche dwellys in other places vnder the equinorxall they
 haue theyr oryzoni oblyke/for there oryzoni folowys and deuydys the equy
 norxall in byhaves and not ryght and it apperys to them alle tymes one of
 the polys of the worlde aryles about theyr there oryzoni/and the other is eu
 hede to them that they se it not lesse ne more. After the sondry dwellyngs and
 after that they be of lenthe/for the equynorxall/and the zenyth is the .iiii. p
 ty mercurdyne or the myddes of the daye/of the whiche to aboundys about y^e
 oryzoni. ¶ Also of the pole vnto the equynorxall it is the .iiii. party of alle the
 rowndenes of heuyns. ¶ And also of the cerkyl mercurdyen/lethe it passes fro
 the polys and cozles the equynorxall ryghtly/exampyll of the oryzoni at pa
 rys after the oppenyon of shepardys about the whiche oryzoni. ¶ They saye
 that the pole is alyftyd .xlvi. degrees/and that fro oryzone vnto zenyth whi
 che is the .iiii. paety of the cerkyl mercurdyne be .lxxx. degrees/ and fro the po
 le to zenyth be .xli. degrees/and fro the pole to the solsticiou of somer be .xliii
 degrees/ and fro solsticiu vnto the equynorxall is .xxxi. degrees/ And fro

the pole vnto equynorcyall is. lxxx. degrees whiche is the. b. parte of the compass of the heuynes/ and fro equynorcyall vnto solsticionū of wynter is. xxxiii. degrees/ and fro solstysynum vnto lozpon is. xviii. degrees / In the whiche solstysynum the sone is at hye none the lengeste daye of somer. and thanne he enterthe into cancer. and that is nyeste to zenythe and other of oure partys abytabyll/ that maye be. ¶ And whanne the sone is in solsticionum of wynter it is the shorrest daye of all the yere/ and at the houre of none/ he enterthe into capricorne and that solsteyounum is than but in hythe aboute partys but. xviii. degrees the whiche rysynge and hythe we maye fynde all esely / so that we vnderstonde one only/ and in euery region it is lykely after the / the fore sayde maner.

¶ Of the. ij. other grete cerkylls of heuyn
and of foure smalle.

The two grete cerkylls that be in the heuyn/ be namyd Collowerius the whiche deuydys the heuens in. liii. partys egalle. And they gothe strayte and passythe by the polys of the worlde. and by the two solstysyns: and the other by the polys. Also and the two equynorcyalls/ the tryste of the two smalle cerkylls is callyd cerkyll artyke/ the case of the pole zodyake that aboute the pole artyke/ and is lyke to his opposyte or folowe namyd cerkyll antertyke. ¶ The other two cerkylls be namyd tropykkes the one of the somer the other of the wynter: the tropeke of somer is the cause of the solstysynum of somer the begynnynge of cancer. and tropeke of wynter of the solstysynum of wynter is the begynnynge of capricorne / & euert they be Justely betwene the one cerkyll and the other / Here they sholde not the differens of the pole arteke to the cerkyll artyke/ and the differens of pole tropeke of somer to the equynorcyall of the tropeke of wynter/ and of the cerkyll antertyke and of the pole they be within. xviii. degrees to gether / the whiche putteth awaye of the quarter betwene the pole and the equynorcyall where there is. lxxx. it restys at. xliii. degrees and this is the differens betwene the tropeke of wynter and the cerkyll artyke. And these cerkylls be callyd letyll for they be not so grete as the other. And all wayes they be deuydyd euery one by. iii. C. lx. degrees as the moste greet st.

¶ Of the rysynge and dessendynge of the
lynys In the lozpon.

¶ Oryzone emyspayr dyssyrys: for oryzon is the cerkyll whiche deuydys the partys of heuyn of the whiche we se aboute the erthe. and also that that we se

not empyer is that party of heuyn aboue the erth that we se. ¶ Also oryzone the whiche mouythe not but as we moue vs of on place into a nother but empyer tozrys conte newally. For on party assendys aboue oure dyz one / and the other party dyslendys vndermethe / soo oryzone ryles not noz fallys not. But it that comys aboue ryles and it gothe vndermethe fallys.

¶ Also metedyen fallys not noz ryles not / equynorcyall is the dyowynall cerkyll whiche ryles and fallys regular / as moche in one houre as in a nother. and all in .xxiiii. houres. The zodyake is a large cerkyll and crokyd in whiche by the synes rylunge and fallunge all in a daye naturall / But not regular. For it is ryle moze in one houre than in a nother / For by cause oryzone is crokyd and deuydys the zodyake in two partys / where the one is all tymes aboue the oryzone and the other parte vndermethe / so the halfe of the synes ryles aboue oure oryzone euery daye artyfycyall. where that it be shorte or longe / & the other halfe by nyght / though that the daye be shorter and the nyght / and the synes ryles moze soner in the longe dayes and gothe moze att layser / and so the zodyake ryles not regular / in his partys of the equynorcyall. But there is two tymes in the yere varyabyll / For the halfe of the zodyake whiche is of the begynnynge of the aryes vnto the ende of bitgo. All to gether puttys as moche of the tyme to ryle as the halfe equynorcyall whiche is in the one syde of hym. and they begyn to lyfte in one momente and they ende also in one momente / but this myddys of the zodyake / lyftys in the begynnynge soner thanne the myddys of the equynorcyall and moze at leyser / and it is callyd rylunge obliquely. ¶ Also in the other myddys of the zodyake whiche is fro the begynnynge of lybra vnto the ende of pyllles / and the myddys of the equynorcyall whiche is be syde hym / begynnys to ryle to gether and fallys together saue onely the equynorcyall in the begynnynge moze soner and the zodyake a lytyll and moze at leyser. And it is callyd the ryght rylunge whiche is euer moze lyghter than the equynorcyall / and yet the zodyake and he endyth bothe to gether / Exampyll of the two mouyges of the two men / were at London and wold go to yorke yf they departe bothe to gether and go one oo way and a nother the other way. and that one gothe faste. and the other gothe slowte the nere waye: yet in the myddes of the waye they maye mete. and one be as soone at yorke as the tother. ¶ Also the halfe of the zodyake fro the begynnynge of cancer vnto the ende of sagyttary in lyftynge berys moze thane the halfe of the Equynorcyall: so that the one halfe ryles all ryght and the other halfe of the zodyake lyftys or ryles obliquely.

¶ Of deuysyon of the erth
and the regyons.

Befoze that we speke of the sterres to haue the vnderstandynge that She-
 pardys hathe/ we wyll shewe the deuysyon of the erthe/ where of it is to mar-
 ke that all the erthe is rounde/ as they go fro one londe one to a nother or to a
 nother loyzon. Channe they se a pceon party of the heuen: yf one dyde goo
 septentryone strayte towarde the south the pol artyke shall be to hym mo-
 re lower and shall appere nerere the erthe. And yf he go to the contrary it shal
 apere moze hyer aboue his loyzone/ by the. xxx. party and of the. vi. partety
 of y^e arke meredyen/ he shal haue passyd the. xxx. parte of the. vi. partys of hal-
 fe the cerkyll of the erthe and the pole shall be two lower of one degree. Chan-
 of the degree of the aboute goynge of the cerkute of the erthe/ of the whiche all
 the degres to gether/ be. CCC. lx. and contayneth one degree of the erth that
 is. lxxxvi. myle and a half/ or there about/ and as the spere of the heuyn is de-
 uydde by the. liii. lesse cerkylls into. v. partys callyd. v. zones/ soo the erthe
 is deuayd in. v. regyons/ of whiche the fyrste is the pole artyke / and the cer-
 kyll artyke. The secōde is betwene the cerkyll and the tropyke of somer/ the
 iii. is bytwene the torpeke of somer & the tropyke of wynter. The. liii. is be-
 twene the tropyke of wynter and the sercle antertyke. The fyfte is also by-
 twene the antartyke and the pole antartyke/ of the whiche regyons of the er-
 the/ some shepardys sayes that the fyrste and the. v. be without dwellyngys
 for the yrgerie colde. They be soo fere fro the sone/ the thyrd that is halfe
 waye is to ny the sone and strayghte vnder it/ and there is no dwellynge for
 the greate hete. The othe. ii. partys as the secōde and the. liii. be not to ny
 the sone nor to fere fro the sone/ so they be temperete betwene hote and colde.
 And for that they be inabytde/ and yf there be none other horynge and pol-
 sybyll yf it be south/ and it be possybyll to passe to the regyon vnder the way
 of the sone that is callyd / one to ryda for to go to the secōde and to the four-
 the. For shepardys saye that there is no regyone Inabyte but the secōde
 In the whiche we do lyue and all other.

Of the varyasyon whiche is in meny abytaſyones
 and regyones of the erthe.

The shepardys sayes yf it were possybyll the y^e erth were Inabyte about
 putynge the questyone yf that it were so fyrste they that dwellys vnder the
 equynoxrall as in all tymes the daye and the nyghtys be egalle/ and as the
 two polys of the worlde in to angels of theyr loyzon and they maye see alle
 the sterres whan they se these two polys. And the sone passes two tymes
 the yere aboue theyr hedys. And that is whanne they passes by the equynox-
 rall. So the sone is there butte one halfe yere towarde the pole artyke. And

by the other halfe towarde the other pole / and for this they haue two wynters
 In one yere, wythoute greate colde / The one whanne we haue wynter
 the other season whanne we haue somer. Soo lyke wyse we haue two somers
 as one in marche. whanne we haue pyrme tyme / The other In septem-
 ber whanne we haue autumne / by this they haue fouer solstysions two hye.
¶ Whanne the sone passythe by theyr zenythe and two lowe / whanne he de-
 clynys fro one party into a nother. And soo they haue foure shadowes in the
 yere / For whanne the sone is in the equynorcyall two tymes the yere / In the
 moynynge theyr shadowe is In the occydente and at nyght In the oryente.
 And in the myddys of the daye they haue no shadowe / But whanne the sone
 is In the synes septentryonall is theyr shadowe is towarde the party of the
 synes merydyonall and of the contrarpe / Secondly they that dwellthe be-
 twene the equynorcyall and the troppke of the somer / as bylykelyhode two
 wynters and to somers and foure shadowes in the yere / and no differens but
 that the dayes be longe in somer and shorte in wynter / For as the equynorcy
 all lengthe the daye in somer / and in these parte of the erthe is the fyrste clime
 te and nye to the halfe of the seconde and it is namyd arabye In the whyche
 is the ethyopys. Thyrdeley they that dwellys vnder the troppke of somer
 they hathe the sone aboute theyr hedys / and the daye of solstysium of so-
 mer / as the myddaye / and all the remenaunte of the yere / they haue theyr sha-
 dowe as we haue / saue at none alytyll lesse / Channe we / and there is a party
 of the ethyope / sowythely they that be bytweene the troppke of somer and the
 cerkyll artyke hathe the dayes longe of the equynorcyall / and lenger corles
 In wynter / And they haue neuer the sone aboute theyr hedes towarde sep-
 tentryone / and in these parte of erthe we dwell. fyfthly they that dwell vnder
 the cerkyll artyke or the eslyptyke of the zodyake and the loyzone / whan
 the sone is in solstysium of somer the sone gyuethe lyghte hole. xiiii. hou-
 res and that is a naturall daye / But not soo all the wynter / whanne the sone
 assendys not. **¶** The. vi. that be bytweene the cerkyll that they haue
 In somer / all maner of dayes naturall makethe the dayes artyfycyall wyth-
 oute nyghte. **¶** Also in wynter be many dayes naturall in the whyche they
 haue euermore nyghte In the whyche that they drawe nye the pole and that
 causes the somer dayes to be longe / and abydds in one place one weke / and in
 some a monthe and in some two monthes / And in other. iii. monthes or more
¶ And properly the wynter nyghte is lengeste. For somme of the synes be
 euermore aboute theyr loyzone / and somme vnder nethe euermore. And
 whanne the sone is In the synes aboute it thenne it is to kowe that it is daye /
 & whan the sone is in the synes vnder nethe / it is to kowe that it is nyght The
 vi. they that dwellys vnder the pole / hath halfe the yere the sone aboute theyr
 loyzone / which deuydys the synes. vi. hye & vi. lowe wherfore whan y^e sone

is in the synes ahye/they haue daye/and whan he is in the lowe synes/than it is nyght/the day and nyght bothe of one lengthe. Shepherds and other deuydes the erthe that is inhabytet in seuen dyuers manere of partys, the whiche that they do call climatys and nameth theym. The fyrst climat is called Byametros. The Seconde climat Dyatenes. And also the Thyrde climat Alexandry. The Fourthe climat Deartodes. The fyfte climat Dyaromes. The Syxt climat Dyaborystenes. The Seuenth climat dazypheos. Of the whiche Eche one of theym hathe theyr lengthe and also theyr byede determined. And for bycause that they be made by the Equynoxvall / They be in lengthe frome the Orient vnto the Occyden/and frome the Southe to the North.

The fyrst climat as saythe the Shepherdes cotayneth in largenes halfe the Cypcrite of the erthe. The whiche is two hundred thousande and foure hundred myle. So the fyr other shall haue ahundred thousande and two hundred myles. The seconde climat is nat so large. And the thyrde is moche lesse. And the fourthe. and so forth of other comynge toward the North.

A climat is to vnderstand a great space of the erthe that is i length frome the Este to the weste/and frome the Southe vnto the Equinoxvall Northward. For in the erthe that is inhabyte. The horlogis chaunges them/seuen tymes in largenes of Climat/ there is seuen, and there is the varyasyon of horlogys/is the dyuersyte of climatys/howe be it that these varyacions shulde be lpyed properly in the myddes of the climat/ nat in the begynnyng nor in the ende/for the nyenes of one of the other. in one climat ther is euer daye artficyall of somer more schorter than the other climat dayes be & this shewes the dyfferens of euery one in the myddes. & best in the begynnyng or i the ende/the whiche thyng may be sene with iye to iuge the differens of the climatys/& it is to marke / that vnder the equinoxvall dayes & nyghtes is all one in lengthe. & comynge towarde the north & somer dayes waxeth longe/ & the wynter dayes short/& the neter the climatys draweth to the north/ tha the day groweth i suche wyse that in the ende of the latter climat/the dayes in somer be iij. houres & a halfe longer/& they were in the fyrst climat/ & the poles be more hyer by xvi. degrees. In y^e begynnyng of somer the day is but. xij. houres longe & xlv. momentis/& in the myddes of the climat/the daye is xiiij. houres lōge. & the pole ryseth xvi. degrees. nowe the lēgest day in somer is xvi. houres & xv. momentys/& the pole ryseth xx. degrees & a halfe the whiche is in length iiii. C. myle & xl. of the erthe. the seconde climat begynnes i the ende of the fyrst. & the myddes is at the pole in lengthe aboute xxiii. houres & a halfe / the pole ryseth xxiiii. degrees aboue the loyzon & xv. & ryseth in hyght vnto the longe day xiiii. houres & xlv momentys & the pole ryseth xvi. degrees & a half & that cometh in lengthe ii. C. myle iustly / the thyrde climat begins i y^e end of the secōde & his places is i the lēgest day. & hath xiiii. houres & xv. momentis

and the polys ryles thyrty degrees/and fyue and thyrty momentys.and his largenes in the lengest day xiii.houres and fyftene momentis / and the polys ryleth viij.and thyrty degrees and xl.momentys . The fourthe Clymat begynneth in the ende of the thyrde and his medyll place is in the moſte longeſt day at xiiii.houres and a halfe/and the polys ryleth xxxvj. degree and xx. momentys/the longeſt day of all is xvj.houres and a halfe. xlv. momentys and the polys ryles xxxix. degrees and conteyneth in lagesnes of the erthe/the C. myle. The v. clymat begynneth in the ende of the iiij. & his medyll place is in the longe day at xiiij.houres & xlv.momentys & the polys ryles xl.degrees. & xx. momentys & ryleth in largenes to the longe daye of xv.houres & xv. momentys & the polys ryles xlvij.degrees & a halfe & that is in length of the erthe ii. C. myle & xxx. The ſyxt clymat begynneth in the ende of the v. & his medyll place is in the longe daye of fyftene houres & a halfe & the polys ryles a boue the loyſon xlv. degrees and xlii.momentis. & is in byede & hyght of the day of xv.houres & xlv. momentis. that is in length ii. C. myle. The vii. clymat begynneth in the ende of the vi. & his medyll place is in the longeſt daye of all at xvi. houres & the pole ryles xlviii.degrees & xl.momentys & the pole hreſt. l. degrees & a halfe & cōteynes in length of the erthe ix. ſcore myle & vi.

¶ Here foloweth the poemeawe of Heuen.

¶ Flowe after this that is aboute ſayde/ here wyll we ſpeke of ſome ſtarrys petyculer/ & fyrſte of it that Sheperdis callys the pōmeawe of the heuyns/other wyſe called the noyth ſtarre wherfore we ſhulde vnderſtande that ſenſybylly we may ſe the heuyn tōurne fro eſte to the weſte/by dayly mōuyng/ & that is the fyrſt mobyll/the whiche maketh them aboute the poyntes contrarius oꝝ opolytes whiche be in the polys of heuen/of the whiche the tone appereth to vs / & that is the pole artyke/ & the other we can nat ſe & that is the pole antertyke oꝝ of mydday the whiche is euer hyd vnder the erthe / nere the pole artyke the whiche aperes to to vs / is the ſtarre that the ſheperdes calles the pōmeawe of the heuens/by the whiche they haue knowlege of other ſtarres & partys of heuen/the ſtarres that is nye the pōmeawe/gothe neuer aboute the erthe/ & theſe be they that maketh the charriot & many other/ & they that be ſomtyme ſarre they got he ſomtyme aboute the erthe. As the Son and the Mōone dothe and other planetys and ſtarres.

¶ Of the Andromede that is a ſtarre fxyed.

Aries is a synne hote dyer/the whiche gouerneth the hede of man/ & the face of the regions of babylon/perly & araby/betokenethe smale trees/ & aboute hi in the xvi. degre there ryseth a starre fyred/ and iomada figured to a thiede i the ryuage aboute the see/ put there/ for to be deliuered to the Monsters that cometh forth. But perseus the son of Iubyter fyghtes egaynste the moster with his sworde/ and kyled hym than andromeas was deliuered/ but they that be bozne vnder this constylacyon shall be in daungeoure to dye in pryson but if one gode planete byholde them they ascape nat the dethe of imprysonment/ aryes is the exaltacyon of the son/ in the xx. degre and so aries is the house of Mars with scorpyon/ in the whiche is and there is he moste.

Of the starre fyred/ named perseus lord of the spere.

Taurus is as a tre planted & gouernes the necke of mā and the throte/ and of the regions eutrope/ and the lande there aboute is vnder xij. Degres/ ther ryseth a starre fyred of the fyist magnytude/ that the shepherdes calleth by name perseus the sonne of Iubyter/ the whiche dyd cutte of the hede of medusa. the whiche caused to dye all that byhelde hir/ suche wyse that by no wyse they myght nat kepe them. They say that whan Mars is ioyned with this starre they that be bozne vnder thys constylacyon/ hathe they? hedys croked/ if god make them nat streight & they call this starre lord of the sworde.

Of the lord son a starre fyred.

Geminy betokeneth largenes & gode corage with it & saynes & clerkes hypp & gouerneth of man the sholders the armes & the handes/ & of these regions/ Iugyne Armony & Cartage/ & the mydde trees & is vnder xviij. degrees. & so there ryseth a starre fyred named the oryent/ & xxxvj. other starres with hym & is in the fygure of an armed man werynge on an habergeon & gyde wyth a swerde/ & betokeneth great captaynes/ these that be bozne vnder this constylacyon be in dangeour of some vyolent dethe/ & to be kyled by treason/ without they? gode natuylt saue them in they? byrth. geminy & virgo be the houses of mercurius/ but virgo is it in the whiche he reioyseth moste/ & so is geminy i the thyrde degre the exaltacyon of the hede of the dragon.

Of the starre fyred called alhaboz.

Cancer hathe lordshyp aboute the trees. And he dothe gouerne of the man the Breste/ the Harte/ the Somake/ the Sydes/ the Karyll/ & the Lyghtes.

and is of the regyon of the lesse Armony / and the regyon of the Oryente / and so it is in heyghte aboue them. viii. degrees a starre that shepherds calles hal habon / that is to say the great dogge / And they saye that he that is bozne vnder this constylacyon the whiche is at the ascendan / or in the myddes of heue it betokeneth good fortune and if the mone be there and with it / and he that is bozne in it shalbe ryche / and canser is the house of the mone. and the exaltacyon of Iubytter In the xv. degre.

C Of a starre fyred called the harte of the l^{on}.

C The lyon is lykened to great trees / that is to saye / that he hathe lordshype aboue them / and betokeneth a man full of faythfulnes / and sorowfulnes / and of the body of man / kepeth the harte properly the backe and the sydes / and of the Regyons / artyr vnto the erthe habytacle / and they that be bozne vnder this constylacyon as sayeth Shepherdes they be cholen in great lordshyp / or in great offys / and after that they shall fall and be put in daunger of theyr lyfe but if that some gode planet beholde that sayde starre / than be they delyuered of that peryll / the lyon is the house of the son / and in Arcys is his exaltacyon lyke as it is sayde.

C Of the starre fyred whiche is caled nebolouler.
and of the starre called the golden cuppe.

C Virgo gouerneth all that is lowyn aboue the erthe / & it betokeneth a man of gode corage and fulfylled largely of wytte / and gouerneth the bely and the bowellys of man. and as of regyons all genuryta and alle we whiche is a regi on nye Jerusalem / Eufrates / and the yle of Spayne / vnder the lenith of .xv. degrees so rylys a starre called nebulos or the tayle of the lyon. and in the byr dyth septemtrionall of the sayde syne virgo. vnder that sayde syne there ryseth a starre fyred that we call the golden cuppe and it is in the. xiii. degre of y^e sayd syne towarde the party ineredyurnall / the whiche starre is of the nature of venus & of inarcuryous and betokenet he they that be bozne vnder this constylacyon shall knowe and vnderstande thynges secretys.

C Of the aspycke a starre fyred.

C Undernethe the sygne of Lybra the whiche hathe great lordshype aboue the myghty great trees and betokeny the Iustys / he hathe lordshype aboue the nauyll and vnder the wombe / and is of the Regyons / and of the Londe of

Romayne and the grece/and vnder leuentene degrees/there ryfes a starre fixed that shepherdis calleth porcupke. They that be bozne vnder this consylacyon at fayre offace and body/and shall do thynges wherof peple shall maruaile and waze gladdē/and betokeneth ryches by marchaundysē and they shall be loued with ladyes and lordes/and libra whiche ryfes vnder it a starre of the house of venus/in the other he reioyseth moste/and so is the exaltacyon of saturnus/for that tyme he begynneth to war colde. And it is in the month of September. and saturne is the lordē and planet of colde/that begynnes to ryse whan he entreteth into in Libza.

¶ Of the crowne septentrionall a starre fixed.

¶ Under the scorpyon the whyche hathe lordeshyp aboute the trees that ben longe and large/and betokeneth fallnes/and it gouerneth the mēbyes of man and of the regyons aboute the erthe/arbergete and the felde of orabyen/ and in his seconde degre there ryseth a starre that shepherdis calleth the septentryonall/and whan it is ascendynge in the myddes of the heuen. it gyueth honoure and exaltacyon to them that be bozne vnder that consylacyō specyally whā it is well beholdynge of the son/the scorpyon is one of the houses of mars i the whiche he restys moste / and aryes is the tother syne that mars begynneth to fall fro his exaltacyon.

¶ Of the harte of Scorpyon a starre fixed.

¶ Under the sagittary/betokeneth a wyle man/he gouernes the thyres of ind and is of the regyons ethyope/mahazobewe/aenyth/vnder his first greatnes is a starre that shepherdes calleth the harte of the scorpyon. & whan it is well beholde of Iubyter or of venus/it reyleth theym that were bozne vnder thys consylacyon vnto great honoure & ryches/but whan it is euyl by the byholde of saturne or of mars/it putteth them to pouerte/sagittarius is the house of Iubyter in the whiche he reyleth moste / and pyllēs is the other house/ & so is sagittarius the exaltacyon of the dragon.

¶ Of the agleuolant a starre fixed.

¶ Capricornus betokeneth a man of good lyfe/wyse Ierfull/and of great industry/and gouerneth the knees of man/and of the regions ethyope / and arabie goynde vnto the sydes and xxviij. degrees there ryseth a starre called the Epyll fleyngē/that betokeneth soueraynte/as kynges and emperoures/and they be bozne vnder this consylacyon whan it is well beholde of the son / and that

he ascendys into his lordeshyp / & they be frendys vnto kynges prynces capry
come / and aquary be the howses of saturne / but In aquaryous he is mooste
Joyfull and so is caprycornus the exaltacyon of mars.

¶ Of the fyrste myrtydonall a starre fyxed.

¶ Under aquaryus the whyche beholdys the leggs of man vnto the ancle
of the fote / and is of the regyones haynothe / aleinpha and one party of the er
the of spayne and one party of egypte / It is .xvi. degrees there ryles one starre
that shepardys callys passyon medyowtnall / They that be bozne vnder these
constylasyon be happy in fylle and in the see / of the lowthe / and in his .ix. de
grees there ryles one dolphen that betokeny the lordshyppe aboue the se / and
aboue pondys and reuers / aquaryus is the howse of saturnus in whiche he
reioylethe mooste.

**¶ Of pegasus whiche betokeny the a howse
of honowre a starre fyryde.**

¶ Pyllles beholdys the feet of men / and betokeny the a subtyll man wyle &
of meny colowres / and is of the regyons / tabarlane Jurgyne and all the par
tys inabytyd in the north and parte of the romayn and vnder his .xvi. degre
There ryles a starre that shepardys callys pegasus that is the howse of ho
nowre and is fygyryd in forme of a fayer howse. They whiche be bozne vnder
that constylasyon hathe loue and fauore of grete lordys and cappetayns and
whan venus is with hym they be louyd of great ladyes / so that the starre be
in the myddes of the heuyn in the assendante / And pyllles is one of the houses
of Jubyter and Sagyttaryous is the other in the which he reioyles mooste &
so be the sayde fylle in the .xxvii. degre the exaltacyon of venus. The heuyns
lykely and the erthe maye be deuydyd in .iiii. partys be the cerkylls the whi
che coxles ryghtly aboue the two polys and coxles .iiii. tymes the equynorcy
all / euery one of the .iiii. partys is deuydyd in .iiii. partys egally and they ma
ke .xii. partys egallys as moche in heuyn as in erthe that shepardys callys
howses and there is .xii. howses of whiche there is .vi. euere aboue the erthe &
vi. vnder the erthe / and mooues not theyr howses / but restys there euere moze
In theyr places / And the synes and the planetys they pale all one tyne euere
moze In .xxiiii. houres .iii. of the houses be of at mydnyght goynge vnder the
erthe. The fyrste / the seconde / the thyrde. wherof the fyrste vnder the erthe be
gynnes at the oryente and is namyd the howse of iyle / The seconde howse of
substans and ryches / The thyrde whiche endethe at mydnyght is the howse
of byether. The fourthe whiche begynneth att mydnyght endlonge In the

occydente is the howse of patrymony/ ¶ The fyfthe is the howse of the sone.
 The. vi. endythe at the occymente vnder the erth is the howse of sekenes/ The
 seynthe begynneth in the occymente aboue the erthe endynge agayne the
 south is the howse of maryage. The. viii. folowethe the house of dethe/ The
 neynthe endethe att myddaye the howse of relygion and of peregrynasyon/
 The. tenth at myddaye agayne the ozyente the howse of honowre/ The. xi.
 howse is of saythfull frendes/ And the. xij. that endythe aboue the erthe In
 the ozyente and it is callyd the house of charyte/ but be cause this mater is har
 de Shepardys letteth it goo lyghtly of these that sayde is here is the fygure
 presente.

¶ Of the. xii. synes whiche be good to go Journes and whiche
 to trauayle in for an euill man may happen to
 harme and the good mane gothe neuer amys.

Aries is good taurus is not so.

Jeinyne and cancro wyll make the glade.

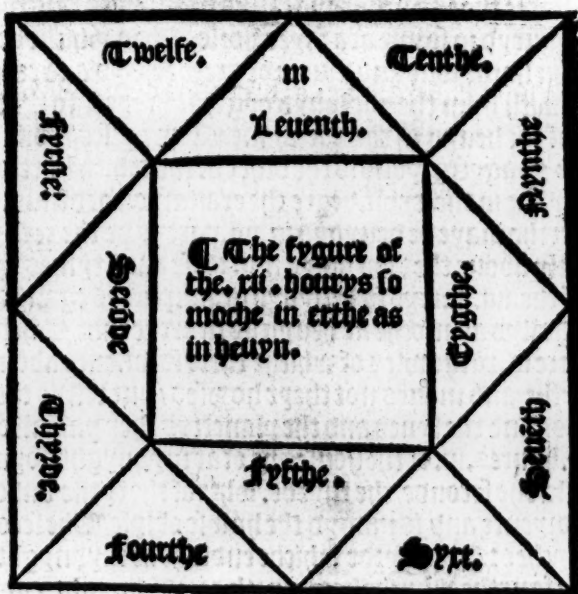
But be ware hardely of leo and birgo.

Libra for frendshyp full harde is scorpyo.

Sagetary good capreorne parolous.

Aquary by water Jentyll clarkes prouyth it so.

But beste is pesses and mooste plenthyous.





Who so wyl vnderstande as shepardys doth/what planet rayneth
 euery houre in the daye and nyght / and whiche planet is good &
 whiche bad is/loke the fyrste what tempoꝝall houre that the sone
 ryles that daye is for the planet/ The secounde houre for the pla-
 net folowynge and the thyrde for the other euen as they folowe here be fygu-
 res/as fro Sol to venus/and than to marcurys and than to luna. And loo
 about/and so the daye hath. xii. houres and the nyght. xii. houres the whiche
 be hourys tempoꝝall indiferente to the houres tht be actyfyerall / shepardys
 saythe that saturne and mars be euyl Iupiter / and venus good sol/and lū-
 na halfe good halfe bad/the party towarde the good planet is good and the p-
 ty towarde the euyl palnet is euyl/marcury with one good planete Iunyd
 is good and with euyl he is euyl vnderstonde whan his influens be gods or
 euyl/the houres of the planetrys desierys of the ozloges / For the houres of
 the hozlogys be in all tymes egall euery one of. xi. momentis / but the houres
 of the planettis whan the dayes and the nyghtys be euyñ that the sone is in
 one of the equynoxpyallys then be they euen.



But also soone that the daye growes soo dothe the hourys naturallys by this ye may knowe that the day is. xii. houres and the nyght xii. hourys / And whan the dayes be longe / the hourys be longe / and whan they be shorte the hourys be shorte / Also one houre of the daye with an houre of the nyght to gether hath. vi. scoze of momentys as moche as. ij. houres artysyciall / for that the one leses the other takis and take we the daye of our planet at the sonne rysynge and not befoze vnto the son goynge downe. and alle the remnaunt is nythe / In dysember y^e dayes be but. viij. hourys artysyciallys of oz-

loges / so that. viii. houres artysyciallys be deuydyd in. xii. egallys / this shall be. viij. tymes. xl. momentys / and euery one party shall be onc temporall houre the whiche shall be of. xl. momentys and nomoze / and so in desember the houres temporallys of the daye hale but as they of the nyghte as. lxxx. for in that tyme the nyght is but. xvi. houres artysyciallys whiche be deuydyd in. xij. partys / and there is. lxxx. momentis for euery on houre temporall / so In desember the nyghtys houres be. lxxx. of momentys / and. xl. momentys of one houre of the daye. and. lxxx. one houre of the nyght makys. vi. scoze of momentis that two houres temporall be as moche as to artysyciall the whiche is euery one of. lx. momentis / In marche and in september / the houres and the dayes be egall / and in other monthes be egall porcyon / euery planet is here aboute fygyrd / and the synes whiche be the houses of the planetys as is afoze sayde capricornous and aquaryous be the houses of saturne / sagittarius and pylles for iubyter / scorpyus and auryes for mars leo for sol taurus and libra for venus / virgo and Zenyry. for marcurious / cancer for luna / wyth other fygnifycations.

Here folowes of Saturnus.

Saturnus significat homines nigros et croceum
ambulabo mergentem in terra ponderosus
est in cellis, adiungens pedes et marces recurit
habes paruos oculos siccat cutem, barbam raram
labia spissa, calidus ingenio, seductor iter
factor hominum corporis pilosum iunctis
supercilii.



Saturne is the hyeste of all the leuen planetis and is colde and drye of nature and ronythe his cozes in. xxx. yere / or he passe & compasse the. xij. synes.

Of Saturnes properte.

He that is boze vnder saturne / shall be false / enuyous and full of chydynge and fulle of lawe and shall be connyng in connyng of leder / and a great eter of byede and fleshe / and he shall haue a synkynge byrthe / and be heuy thoughtfull and malysyous a roboze a fyghter and full of couetons / yet he shalle kepe counsayll well and be wyse in counselynge / and he shall loue synne wylfully he shall be a great speker of talys Justys and of cornakylls they haue / lytyll iyes / blacke heere great lypys. he shall not loue sarmondys to here nor to go to chyrche / and be ware of his handes / and be holdis aboute the ratyll & a boue his eres the planet dothe. And the childe of the sayd saturne shalbe grete Jangelers and chyders and be full of lawe and vengeaunce and shalle neuer forgyue tyll he be reuengyd and lyke as the planete Saturne is colde and causer of frostys and snowes lyke soo he that is bozne vnder hym shall be colde in charyte and not marisfull but vengeabyll. And wyll neuer be Intreatyd / Also be a grete curser and bere malys longe in mynde and not for gete it and they loke to be obeyed and to haue grete reuerence & comenly wyll prayse hym selfe and ofte talke to hym selfe and lasse at theyr owne consayte.

Here after folowes of Jupiter.

¶.iii.

Jupiter significat hoïem habentē albū rubo-
rem : i facie oculos nō pro? nīgros nares nō
equales & breues caluū i aliquo dentū habē-
tē nīgredinē pulchre nature boni animi bo-
nis moib? pulchri corporis hoïemq; habētē
magnos oculos pupillā latā barbā crispā.



¶ Of his proptyes.

Who is borne vnder Iubst is graciū & ryche of substance secrete & full of co-
nige/ he shall loue peas & in iugemēt mercyfull ioyfull/ true/ & lounge right/
& desyrus to knowe the bettu of pcyous stones/ & the arte of negramācy/ he is
whyte of coloure mixed with a lytell rednes/ great les & great browes/ curlige
hair & grette nose thyllles. he shall loue sayze speche/ & shall say behynde one no
euyl/ he shall loue grene coloure & gray he shalbe happy i marchandise & haue
golde & syuer plente/ & loue to synge and to be honestly mery. & of the man he
gouernes the stomake the bely and the armys.

¶ Of mars pperies.

Mars significat hoïem rubefi. habentē ca-
pillis ruffos et faciem rotūdā leuit hoies
de honestatē habentē oculos croccos. horribi-
lis aspectus. audacē habentē in pede signū
vel maculā. hoïemq; ferocē habentē acutū
aspectū. superbiam leuitatem et audiciam.



He that is borne vnder mars In all vnhappyynes he is experte/ he is redde
and angy with heer blake & lytell eyen/ he shall be a grette goer by the erthe &

a marker off swerdes & knyues/a grette spyller of mānys blode & a lechere & a
 speker of rybaudy red berde rōude bylage & good to be a barboze to let blode
 & drawe tethe/ & parylus of his handis. And a wyl be ryche with other māns
 goodis/ & of the body of mā kepe y^e gal & the crys. ¶ Of the pperies of sol.

¶ Significat hoīem hñtē colorē inf. croccu;
 et nigrū id est fuscū; tectū cum rubore bycūis
 nature. crispū caluū pulchri corporis capillos
 parū rubeos. oculos aliq̄tūli crocos & mīstrā
 habet naturā cū planeta q̄ cū eo fuerit dūmō
 do dīgnorē habeat locū ei⁹ insequitur naturā



¶ He y^e is boze vnder the son/ he shalbe fayr of face/ but they be secret ypocrit
 & shalbe keys of other/ he shal gyue gode cōūsel & shal haue p̄fyt by wemē/ he
 shabe fat of face/ & his eyes gray/ the lyon gouernes y^e harte of man.

¶ Of the properties.

Venus significat hoīem albū trahentē ad nī
 gredīnē. pulchri corporis et capilloz. habētē
 paruā marillā. pulchros oculos et pulchrā fa
 ciem. multos capillos habentem. ad album
 confectum rubore crassum et denūolentem.



¶ He that is boze vnder venus/ he shall be a great elecher and a gaye speker

and loue fayre women & gay clothes/gay lewels & fayre flourtes/he shall loue other as well as hym selfe/moche folke shall loue hym/ he wyll nat swere but it shall be true/ vnder venus keepynge the membres & the thyres.

¶ Of mercury.

Mercurius significat hoïem non multus album neq; nigrum habentem colorem. sed tem eleuatum longam faciem & nasi longū barbam in maxillis. oculos pulchros non ex toto nigros. longosq; digitos. atq; nū tum magistrum.



¶ Next vnder venus is mercury/he is ful dyre of his nature/his two synes is Gemini & Virgo/he passeth the synes in iij. C. & xxxviii. dayes.

¶ Of his propeete.

¶ They that be bozne vnder mercurys/be subtile of wyt & shall be of good gouernaunce/soz women he shall haue blame/and he shall nat set by mariage he wyll loue ladyes and he shulde be a gode man of the churche and relygious and be happy to marchandys/he shall gader great gode and be crafty in rete ryke phylosophy and gemetry/he shall loue all maner instrumentys of musy ke/and a clothe maker/he shall haue a hye forhede longe face and a thyn berde and a great pleder/ Under his gouetnaunce is the flanke the thyres and the bely.

¶ Hereafter foloweth of the mone.



Luna significat hōem abū cōfectū rubē
 re iūctis lupulis beuissimū habentē oculos nō
 ex toto nigros facie rufosā pulcrā naturā & i
 eius signū in iūcto ante crecit significat omne
 quod factū ē est quia crecit in plenitudine
 quod destruendum quia dicit.

The lowest planet is the mone and is colde of nature/ the scorpiō is his sy
 ne in xlvj. dayes and passeth the xij synes shortly.

Who so is boꝛne vnder luna/ shall be rounde bysaged and shall be pacyent/
 and shall leue chastely/ they shall loue clothe of dyuers coloure/ he shall be true
 and loue well company to talke with and to ete with/ his speche shall plesē pe
 pyll/ onest women he shall loue/ he shall haue many chylɔzen of gode copage/ &
 Luna kepeth the lyghtes and the byaynes.

A great questyon byt wene the shepherds of the starres
One shepde aꝛeth his felowe howe many starres be in the xlii. parte of the
 zodyake/ that is to say vnder one syne/ the other shepherde sayde if the re were
 a pece of erthe lx. myle lōge & xij. myle bꝛode & were styked as ful of nayles w
 bꝛode hedys as j. can stycke by another / & I saye that there be as many star
 res as nayles & rather mo. the other sayd howe puest thou that/ he sayd there
 is no man can sue thiges vnpossyble/ therfoze this suffyseth.

Here endeth the astrology & foloweth phylsomy.

Phylsomy is a syne that shepdes knowes the inclynacyō gode oꝝ cuyll of
 men to that they be dysposyd moſte the mē wyse & vertuons may be al other
 wyse/ thā the planētis sheweth of the mē by his wysdom foloweth nat y
 yll influwes of the celestyal bodyes aboue but yet the natural synes hath dñā
 syon in the whiche they be in/ I put the case they haue it oꝝ nat/ euer shepdes
 sayth the most part mē & wymē folow their idynasyōs to wyse oꝝ vtues & by
 cause the moſte parte be nat cōnige & wyse as they sholde be/ for they vse nat
 the vertu of theyꝝ vnderſtādyge/ but foloweth theyꝝ cōsualyte. & this is senē i
 the by outward synes of this/ & it is deuɔdyd ito. iiii. ptis y^e is to say pꝛime ty
 me/ somer/ autūne/ and wynt/ and these be lykened vnto foure elementys/ as
 pꝛime tyme/ vnto the Element of the ayꝛe/ Somer vnto the Element of the

fyre/autoune to the erthe/and wynter to the water. Of the whiche iiii. elemens/
 tys all men & women be made/without these foure we can nat lyue/¶ The fyre
 hote and drye/the water colde and moyste/the erthe colde and drye/the ayre ho
 te and moyste. ¶ He the whiche the fyre hathe lordshyp one is coleryke of cōplex
 yon/and the ayre hathe lordshype ouer all sanguyne that is hote and moyste/
 he that the water hathe lordshyp ouer is of compleccyon flematyke moyste &
 colde/and he that the erthe hathe lordshyp ouer is of compleccyon Malencoly
 drye and colde/of which compleccyous we deserue one fro another by these sy
 nes that be hereafter folowynge:



¶ Here foloweth of the foure cōplexyōs.

¶ The coleryke is of the nature of the fyre/hote and drye/naturally his eyen
 smalle/couetous full of yre/hasty & mouynge braynles folowhe/malytious/dif
 feyuable and subtyle.and vseth as the lyon whan that he hathe well dronken
 fyghtes and stryues/and of all coloures they loue gray. ¶ The sanguyne hathe
 his nature of the ayre hote and moyste. He is large and plentuous/Louynge
 sportys/and also to be mery with laughynge and syngynge/ferfull rebe and
 graspyous as wyne of the nappe/that is to saye the more in drynkynge the more

mercyre/he louythe well women and desyres gownys of hy colowre.

The flematyke man / as nature of the water that is colde and moyste/
he is thoughtfull/ heuy and slepy luttill and fulle of flemme and hasty whan
he is mouyd/and is late in the face and is as the rommay motones / that is to
saye whanne he hathe dronken he is mosse wysse/ And vnderstonde moze
naturally and loueth grene colowre/ The malyntoly is of nature of the erthe
that is drye and colde / he is faulse/ heuy/ couetous and a negarde suspicyous
malycyous and swerer/as wyne of the some/that is to saye whanne he hathe
well dronken sekethe naughte but slepe / naturally / and louythe gownys of
blacke colowre.

Nowe for to come to the purpose of spekyng of the synes / we wyll begyn
ne at the synes of the hebe/and fyrste we byd you beware of alle tho that lac-
kythe any of theyr natuerll lemyys and membyes as hondes/ fete or Iyes / or
any other member whate euer they be/ and inespelyall fro a man that hathe
nobrede . For suche be inclyned to many vylles and euyllys / kepe you fro
suche people/as fro youre dedly enemyes. Nowe shpardys shewes other to-
kyns as they that hathe redde heer be ofte tymes Iryous and smalle wyt-
tyde and vnsaythefull / he that hathe the heer blacke and the berde redde/ is
lecherous and dellayuabyll/ false and vnsaythefull and a booster of his synne/
a parson that hathe blacke heer and a good besage with good colowre/beto-
kenythe/ryght loue of Iustys/the harde heer betokenyth loue peas and con-
corde/and of good wytte and luttill/ curlynge heer and blonte betokenyth a
man louyng/merth and lecherous and dyllayuabyll. The blacke here that is
curlynge/betokenyth a man malycyous lecherous/yll thynkyng and very
large. The heer hangyng betokenyth the wytte with malles/and great plente
of heer betokenyth in wymmen bowstyousnes and couetous. That parson
that hathe grete Iees/is a swerer not shamfaste and wyll not abay/and thyn-
kes hym selfe wysse and other be/and whan the Iyes is not very great nor be-
ry smale and that they be not ouer blake suche a parson is trewe and saythe
full. The parson that hathe brode bleryd Iyes/betokenyth the malyis vengeaun-
ce and tresone and Iyes that be grete wyth longe Ibrowes betokenyth the
folyshe wytte and of euill nature/ The Iyes that moues soone. And the Iyes
shorte suche parson is full of fraude and thefte and euill to truste to/the Iyes
that is blacke as Jete. and in the myddes clere and shenyng: it betokenyth the
wytte and dyscrecyon and suche parsonys be to loue for they be full of goode
condylyons. The Iyen that be euermoze burnyng: that betokenyth the greates

harte and hye/the iyen that be full of fleshe/betokeneth a man enclyned vnto synne and lechery and is full ouerwhart/the persone that hathe his iye gray and sharpe betokeneth malyspous hardy and spekyng cruely and if a lytel bayne apere byt wene the iye and the nose of womē and it be very smale it betokeneth virginyte and subtyltye of vnderstandyng and it be great & blake it betokeneth corrupcyon hete and malencoly in women/ and in men rudenes and faute of wytte but that bayne apereth euermore/ the iyen that be euer yelowē betokeneth mesylry and yll dysposyon/also longe iye browse betokenes rudnes stuborne of wyll and lecherous/the iye browes that be ioynd togeder aboue the nose betokeneth malyce cruelte and enuy with lechery/ & whan the iye browse be smale and longe betokeneth subtylnes of wytt and faythfulnes the face that is shorte and lytell & that the necke be shorte and the nose smale betokeneth a grete harte hasty and crabed/the longe nose and hye betokeneth worthynes and hardynes/the camoke nose betokeneth hastynes lechery hardnes and a vnderaker/a grete nose and hye betokeneth wysdome in a man/yf bysage saye and longe/ betokeneth a persone vnfaythfull dyppyfull and full of yre and cruelte/and they that hathe a great mouthe is syne of yre and hastenes. great erys betokeneth foly in a man but he is in gode mynde. lytell erys betokeneth lechery & theft/that hath a gode voyce wel sownyng/is wysle and well spekyng/the voyse mydway in the psonē that is nat to great ne to smal betokeneth wytte / purypauns/ trouthe. and ryghtuousnes/the persone that speket hastely and small/is great of valure. a great voyce in a woman is an euyl syne. a swete voyce betokeneth a parson fulle of enuy and suspencion and full of lesynges. also a voyce to small betokeneth a proude harte and foly the persone that hathe ashorthe necke is full of dyslauiges and wyles and full of malys/we shulde/lyghtely truste/ suche a persone. the persone that hath the fete large and the Sholders saylyng afoze betokeneth worthynes hastynes faythfulnes and wytte. great handes and large fyngers betokeneth strength hastynes hardynes of wytte. clere nayles & shynnyng of gode coloure betokeneth wytte and growyng to honoure. the naylys that be shorte betokenethe a man couetous and lecherous. proude of hart full of wytt and malys. the persone that hath the fleshe soft and nat ouer hote nor colde that psonē betokeneth well dysposyd to helthe and of gode vnder stondyng. and betokenethe growyng of goodes and of honoure. the persones that laughes lightly they be faythfull wysle and lecherous. Shepherdes sayeth that many of these synes in man and woman be sumtyme contrare / but iuge mosse comonly after the synes of the bysage/and fyrst of the iyes/for they be the mosse faythfull & prouable/and they say that god made neuer no creature so wysle as man/and yet there is no maner that can be pperty founde in beste/ but it may be founde also in man. the condicyons of beste be appoynte to man/naturally a man is

as hardy as the lyone/and wyse as the ore/ large as y^e kocke couetous as the
 dogge/harde and sharpe as the harte/trewe as the tyrtyll done/malyssous as
 the leparde/ptreue as the doue soowful & desayuyng as the tode sempyl and
 good as the lame/kythte as the horse/swete and petyfull as the bere/dete & pre
 syous as the olyfaunte foule & slowthfull as the ale / Inobedynsas dragon
 curteys as the pegen/fell and folysshe as the wolfe and profytabyll as the em
 met/gentyll and sayne as the kyde dyspytfull and prowde lyke the felaunte
 te/swete as the tony/lecherus as the swyne/ströge and myghty as the camel
 as well auyled as the mowse/renonabyll as aungels/ And for this he is callid
 the lytyll worlde for he takes parte of all/ where that he is callid all creature/
 and he takes parte of the condylsons of all creatures.

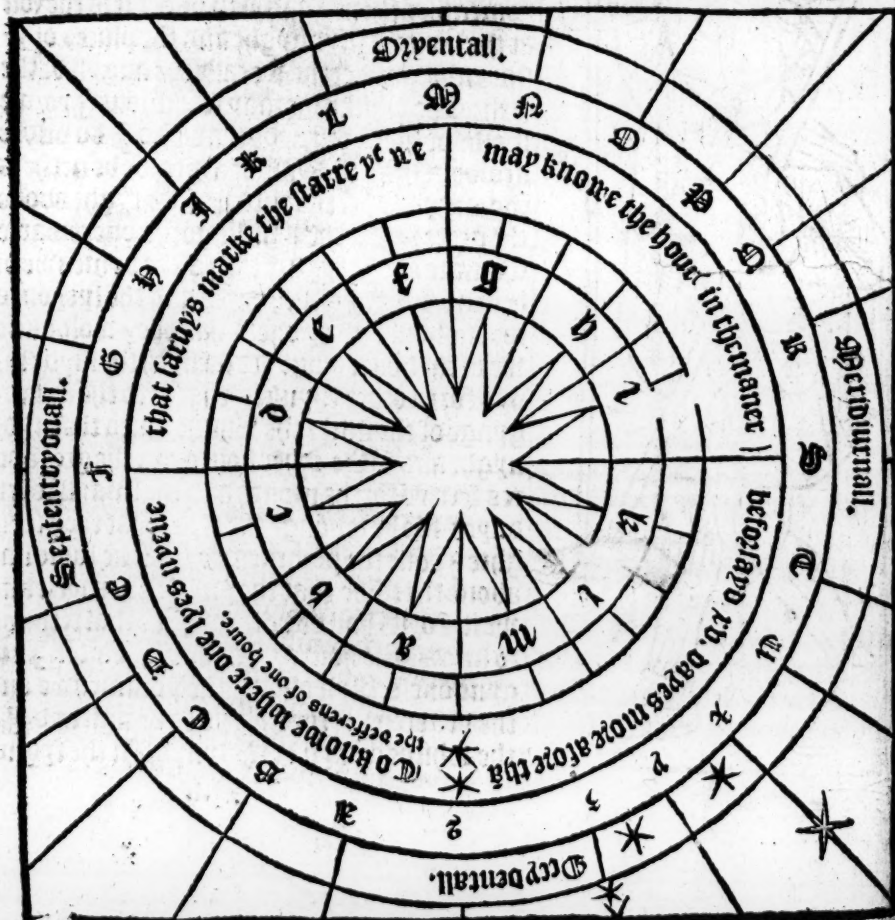


Shepardys practyses there cabriante of the
 might here after fyguryd in the maner that ye
 se/by the fygure here after we maye vnserlō
 be the houres of the nyght In maner as folo
 wyth be it knowen the starr that we calle the
 pomeawe of heuen and erth vnder it is the son
 at the houre of mydnyght and the places of y^e
 starr aboute the erthe we calle the angyl of the
 erth/ The whiche we may se without Jys/we
 sholde be holde oure pomeawe as I do vnder
 a corde/ & than the ende of my corde be nethe is
 the angylle of erthe and the sone ryght aboute
 the grette lynnes the whiche gothe ouertwarte
 the starr of the fygure callid the pomeawe of
 heuen setuys. for .ii. houres and the lityones
 for one houre euery one/whan they wolde kno
 we of the houres/but yet saruyth the sayde ly
 nys for to other thynges that is to the chaun
 gyng of the starr the whiche synes the myd
 nyght and so the other houres for the gret hou
 res setuys for the month and the smayll to .xv
 dayes/soo be it longe the corde that they see it
 ghte a pone the pomeawe / marke some starr
 aboute the corde that they maye euer well kno
 we it for it shall be he the whiche shal teche vs
 to knowe the houres In the night after I ma
 gyne one cerkyll aboute the pomeawe and
 the differens of the starrs to be markyd/ In
 the whiche cerkyll be the lynys In the fygure

so many differens of the starrys notyd shall be byfoze the corde there shall be
 so many houres before mydnyght/and as many as byhynde the corde so ma
 ny houres shall be after mydnyght/so vnderstonde the starrys markyd chan
 ges in. xv. dayes of the differens of one hour & in a month the dyfferns of. ii.
 houres/ Therfoze take to mydnyght in. xv. dayes moze & the spale of an huor
 and in the monthe two houres/ In to monthes of. iiij. In. iiij. monthes of. vi.
 luche wyle that in. vi. monthes that the starrys markyd that was ryght abo
 ue the poineawe is ryght vnder & in other. vi. monthes it comys to the poynt
 where it was fyrste markyd/so we sholde not change the starrys markyd
 for none other we sholde chele theine ofte tymes for the mozte vnderstandyn
 ge & the mozte hyste to fynde them amonge the other.

C By this fygure shepardys knowes of the nyght in the feldes in
 all tyme what houre it is/ before mydnyght or after.

C The. xxiij. letters about the fygure be for. xxiij. houres of the natural day
 & the. xij. within be for the. xij. mothes the myddys is the poineaw of heuen.





O to vnderstonde by myd-
nyghte the plase of myddaye
as of it of mydnyght/ the hye
oryente and the hye occyden-
te/ and the lowe oryent and the lowe
occydente. Also the plasys in heuen
that euery syne ryles shepardys v/
syth suche away as to hange a corde
that is fastenyd bothe aboue and be-
nethe/thāne is there a nother with a
plomēt that grees to it / and there is
lytell differens betwene the tone and
the tother and they doo dyse them
suche wyle that they do se the star of
the ponneawe is ryghte vnder the.
ij. cordys togeder that causes the plo-
met to abyde both hye & lowe/ now
ho so wolde se hye none/ be it nyghte
or daye let hym lōke by the other p-
rys the corde and he shall se the plase
of myddaye and lowe by the fyrst cor-
de and thou shalt se the plase of myd-
nyght though that it be day / For the
hyest poynte of the zodyake is the lō-
gest daye in somer that shalbe seen a-
boue the two cordys at hy none/ and
yf it be after y^e it towches the cordys
and notyfy In the corde towarde y^e
sonne the hynes that they haue sene
after by mydnyght/ but marke some

starrys that ye maye knowe many of them/ In that plase that is the gonyge
of solstysyall of somer/ And whanne the dayes be moſte ſhortest / the starrys
that they se at mydnyght be they that be nyest the solstysyall of somer/ why-
che haſte one syne nye towarde the oryente / and canſer is towarde the occy-
dente/ Jemyny/ and ſuche other they maye be a lowe by the ſolstysyal of wynter
that they se at myddaye whanne the dayes be ſhorte/ aboue the ryght pla-
les of mydnyghte and is nexte the syne towarde the oryente is caprycorne / &
towarde the occydente/ ſagittary. ¶ Also they maye marke the hye oryente
and the lowe/ and it is of ſome tyme longe and ſome tyme ſhorte. and the dif-
ferens betwene the oryente is deuydyd in. vij. partys/ and by euery one ryſyn

ge two synes/but the fyfthe party of the hye oryente ryfes Jemyny and cancer /the seconde taurus and leo/by the thyrd/aryes and birgo. By the fourth pesses and libra. By the .v. aquary/and scoypy/by the .vi. nere the occpente is caprycornous and sagittaryous. And many other thynges they may pra ctyfe in the heuyn as the shepardys with his. ij. cordys.

Shepardys that lyes the nyghtys in the feldes do se many Impressions In the ayer aboue the erthe that they that lythe in theyr beddys sees not/so me tyme they see in th^r ayer comynge in the maner and fallyon of a dragone spetynge fyr by the throte/and some tyme as a lepyng fyr/in maner of. ij. kyddys the whiche lepyth without longe abydyng and some tyme one why te Impressyon the whyche apperyth all tyme be nyght and at all houres the whiche they call the grete waye of saynt Jamys in galys.

The fleyng dragon. The lepyng keddys. The waye to saynt Jamys.



Other Impressyons be as fyr castyng lowe the whyche mowntys the other as glowyng that gothe a syde/the other hath fyr abygyng and this lastys longe/the other be they that maketh a grete flaine and lastis not longe the other be as candellys somtyme grete somtyme smale & they be sene in y^e ayer aboue the erth/a nother comet falleth fro heuē lyke to a spete byonyng.



C The fyrst ascendyng / Lowe brennyng / trees
brennyng fyre whiche fall ythe.

Also the pater says of the comettes other maners / that is to vnderston
de in falyon of a very pyller that rydes agrete hyght. A nother starr fleyng
and it is soone passyd / but the thyrde comet / trayleth and it is it that rydes mo
ste of all. Also they se. r starrs erratrykes that is to say bydyng in one pla
ce that goth not as the ther / and as they whiche be callyd planettis / but they
haue forme of starrs and these they be Saturne / Jubyter / Mars / Venus /
and marcurys. And also they se starrs that is callyd mounsamonth a star
re with a berde / and the other starre che walew / And the thyrde that is callyd
notty well.

C The brennyng pyller. The fleyng starr.
The comet tayld / starrs erratrykys.



These thre latter starrs one is the berdyd starr the other the rowthe star
re / and the tayld starr.

Quattuor his casibus sine dubio cadit adulter.
Aut hic pauper erit aut subito morietur.
Aut cadet in cau. am. qna debet iudice vinci
Aut aliquod membrum casu vel crimine perdet.

If you people ye maye se that these Impressyons be very maruelous /
and yet some Ignorante people wyl not beleue it and wyl thynke it
ypossybyll / but you shalle vnderstande that in the yere of oure lord a
thousande. CCCC. lxxx. and. xij. the. viij. daye of nouember / there fell
R. liij.

one thyng mooste maruelous in the shyre of ferrat it happenyd in the dukes
dome of autryche by a towne namyd ensyphne/and one the daye besoylaid
fell a grete and ozbyll thonder in the fel dys/and there felle a grete thonder
stone/the whiche dyd way .CC. xl pounce and moze/the whiche stone is the
re present and kept yet in the sayde towne that all maye see it that wyl come
of the whiche stone here foloweth the eppataffe wretton vnderneath it.

C The epytafe of the grete thonder
stone folowythe.

D Et legat antiquis miracula facta sub annis;
Qui voluit: et nostra comparat inde dies.
Visa licet fuerint potentia horrendaq; monstra,
Lucere e/celo flamina: corona: trabes.
Astra diurna/faces temoꝝ/et telluris hyatus.
Et bolides/typon sanguinculos polus.
Cirulus/et lumen nocturno tēpoꝝ vsium.
Ardentis clipei/et nubigenę fere.
Montibus et vili quondam concurrere montes;
Armoꝝū ꝓ creuitus/et tuba terribilis.
Nac pluere/e/celo visum est frugesq; calibisq;
ferrum etiam/et lateres/et caro/lava cruoꝝ.
Et sexanta albis/ostensa ascripta libellis.
ꝓddigis ausum vix simulare nouis.
Visio dira quidem Frederici tempoꝝi pꝓm;
Et tremoꝝ in terris/lunaq; solq; triplex.
Hinc cruce signatis Frederico Rege secundo;
Excidit in scriptus gramate ab ymbꝛe lapis.
Austria quem genuit senioꝝ Fredericus in agros.
Tertius hunc pꝓpꝛios/et cadere arua videt.
Nempe quadꝝyngentos post mille peregerat annos;
Sol nouiesq; decem significet atq; duos.
Septem pꝓterea dat ydus metuenda notis.
Ad medium cursum tenderat illa dies.
Cum tonat horrendum crepitosq; per aera fulmen.
Mullissonum: hic ingens condidit atq; lapis.
Cui species delte est aciesq; triangula; obussus.
Est coloꝝ et terre forma metalligere.
ꝓissus ab obliquo fertur visulosq; sub arcu.

Saturni qualem mittere sidus habet.
 Senlerat hunc Ensicheim sunt gaudia sensit in agros,
 Illic insluit depopulatus humum.
 Qui licet in partes fuerit distractus vbiq.
 Pondus adhuc tamen hoc continet ecce vides.
 Quin mitrum est potuisse hyemis cecidisse diebus.
 Aut fieri in tanto frigore congeles.
 Et nisi anaxagore referant monumenta molarem.
 Casurem lapidem credere et ille negem.
 Hic tamen auditus fragor vndiqz lithore rheini.
 Audit hunc vbi proximis alpycola.



Wholde beleue that it is say fully trewe that the. xij. monethes a
 seasons chaunges. xij. tymes the man / eyn as the. xij. monethes
 chaunges them in the yere. xij. tymes as euery one after the other
 by the corie or nature / and so mannys lyfe changys euery. vij. yez
 re and so after that furth vnto. xij. ages and euery age lastyth. vij
 yere / and soo the. xij. tymes. vij. maketh. lk. and. xij. And soo longe euery man
 may preserue and kepe his body without sekenes yf that they kepe them self
 well in theyr youthe by good dyate and good gouernaunce / for ye knowe well
 that many men kylls theym selfe / and dyes longe oꝝ they sholde doo / as by
 surfettes as by ouer salte metys oꝝ ouer colde metys / oꝝ to hote in operasyon

contrary to theyr complexyon/ or by takynge great hete and after great colde
or by euell Ayers/ or by takynge of thoughte/ or by great wete to go in the ray
ne/ and be wete to the skyne or goynge wete with his fete/ or ouermuche vsyn
ge women/ or by fyghtynge in his youthe and lesynge some of his blode/ or be
grete anger/ or by falles or burdens/ or by to grete study ouer teche his mynde
These with many scoze mo men may alter theyr complexyons and shorte theyr
lyues and all for lake of gode gouernynge in theyr youthe. And they that ly
ue tyll lx. and xij. is by theyr gode luyng and gode dyet. and than they may
lyue aboue in the decrepyt age tyll lxxx. or i. C. yere. but fewe passe that. All is
at goddys ordynauns to length and shorte theyr dayes at his pleisurs.

January.

The fyrst monthe of January/ the chylde is without myght/ tyll he be vi.
yere olde/ he can nat helpe hymselfe.

Feuer yere.

The other vi. yere/ that is the fyrst tyme of the spryngynge of all flowres
so the chylde tyll xij. yere spryngeth in knowlege and lernynge and to do as he
is taught.

Marche.

Marche is the bodynge tyme & in that vi. yere of Marche the chylde war
eth bygge and apt to do seruyce and lernynge spens fro xii. to xviii. suche as is
shewed hym.

Aprill.

Aprill is the spryngynge tyme of flowers and in that. vi. yere a gothe to
mannys state in hyghe and largenes and wereth wyle and bolde but thane
be ware in that age/ of sensualityte for he is than. xxiiij.

May.

May is the sealon that all flowers is sprede/ and be thenne in theyr moost
vertue with good swete sauoure/ in these. vi. yere he is in his moost luste and
Jolyte/ but than let hym gader the flowers of gode maners by tyme for and
he tarry passethat age it is happy & euer he take them for than he is xxx. yere.

June.

In June he begynnys to close his mynde and x. x. abyll and thane he
begynneth to ware rype for than he xxxvj.

July.

At July. he is xlii. and he begineth a lytell to declyne and seleth hym nat
so prosperens as he was.

August.

In August/ he is by that vi. yere xlviii. yere and than he gothe nat so lust
tylly as he dyd but studyeth howe to gader to fynde hym in his olde age.

September.

In September he is liiii. yere. he than puruayeth agaynste the wynter to cheryshe hymselfe withall/and kepeth nye the goodes togeder that he gat in his yowthe.

October.

Than is man in October lx. yeres full/if he haue ought than is he gladder & he haue no gode he wepeth.

November.

Than is man lx. & vi. yeres. in November/ he stoupeþ and gothe slowly & leseth all his beauty and faynes.

December.

Than is man lx. & xii. yeres. tha had he leter haue a warme fyre than a fayr lady/and after this age he gothe into decrepetus to war a chyld agayne & can nat welde hymselfe/and than yonge folke be wery of theyr company/and without they haue moche gode/they be full lytell take hede of god wote. and the moze pyte/for a ze sholde be worshyped in the honoure of the fader of hes uyn/and for his sake chyrpyshed.



Here foloweth the medytacyons of the Passyon of our lord Ihu cryste/ that Shepherdes and all other people shulde thynke on whan they pray.

If ought to thynke before or whan we do praye/ of that holy wordes that our lord sayde in the gardyne before his blessyd passyon/ whanne that he feryd in maner dethe & swete water and blode that it ran to the erthe/ and thanne he sayde/ fader ys it be so possybyll that man maye be redemyd by eny other waye. Lette me not dye fader thys crewell dethe

and his soule may nat be holpen out of payne but by my dethe/ than so be it,
 Thy wyll fader be done and nat myne. (Loman) ale howe god loueth the.
 Therefore loke that thou thanke hym. Also thynke that Judas betrayde Je-
 su and sayde/ haile maister and kyssed hym. and that swete Jesu turned nat
 his face fro that traytoure/ and than the Jewes toke Jesu and spete at hym &
 bounde hym and than all his dysples forsoke hym/ and thynke howe in the
 house of Anne and Cayphas/ they mocked hym and bobbyd hym and blende
 fylde hym spytfully. and thynke howe afore pylate he was accused and stray-
 tely examyned/ and howe he was bounde to a pyller afore a great multytude
 of people/ and beten with scourgis and than crowned with thornes. and presen-
 tyd afore the people in a purple mantell with the crowne of thorne vpo his he-
 de/ and than they all cryed Crucifige crucifige and than pylate iuged hym to
 that bytter and cruell dethe/ and made hym to bere the crosse with great pay-
 ne. and wente toward the hyll and there fell downe vnder the crosse and shed
 his blode. and than was he nayled on the crosse and late fall in the mortis/ and
 than gaue hym eyrell and gail to drynke and than he yeldd vp his holy soule
 and thynke howe that the spere cleft his holy hart a sonder/ and in howe grette
 sorowe his moder was in / that weped terys of blode and water. and thynke
 howe Ioseph toke his lordes body downe fro the cros / & buryed it i his owne
 sepulcre/ and remembre howe the cruell Jewes cauled foure knyghtes i harnes
 to kepe the sepulcre. And on the thyrde daye man thynke that thy lord rose
 frome deth. And went and fet the soules out of hell. ¶ It is to be knowen to
 them that wyll haue theyr dedys to profyte the soules that be in purgatory
 of theyr frendes. as masses/ prayers/ or almes dedys. it must be done i charyte
 or elles it pfytes lytell the soule. Also almes sholde haue liii. cōdicōs It shol-
 de be done meryly. as sayth saynt Poule. Secundo ad Corintios. ix. hilares
 dotarem diligit deus. Secundy it sholde be gyuen habundantly. Tobie. iiii.
 Quomodo poteritis esto misericors. &c. Et he man after his poure of moche gi-
 ue moche. of lytell gyue lytell. Thyrde gyue it hastely and dyligently. Pro-
 uerbiozum quarto. Ne dicas amico tuo/ vade et reuerte cras cum stasis pollis
 dare. The. iiii. concondysyone gyue almys deuoutely : danyellis: elemosinis
 peccata tua redime. whiche sholde be vnderstande of harte contryte/ and thus
 with deuoty on almes sholde be gyuen.

¶ Here foloweth a lytell treatyse for to
 knowe what Planet the chyld is borne
 vnder.



¶ The fyrste synne is Apyes.

Apyes is the fyrste synne / that childe that is borne vnder this synne as
 fro myddre marche to myddre aperell / he shalle be of grete wytte. & he
 shall not be very ryche ne ouer power / he shall haue hurte by his ney
 boures he shall be ryche by dede pepels goodes / he shall be soon angry

D.I.

and soon appelyd he shall haue many fortaynes & haue moche stryfe/ he shall desyre techynge and connyng with eloquente people / and he shall be made prey of many secretys and counsailes/ he shall be a lyer/ he shall take vengeance of his enemyes/ he shall be better dysposyd in yowthe than in age/ vnto xxxij. yere/ he shall not be ouer poze nor ouer ryche/ he shall be a grete lechoze/ and fornycator/ and he shall be marped at. xxx. yeres and yf he mary not then he shall not be chaste/ he shall be a medyator for some of his frendys/ and shall be hely and medyll in the worke of other/ he shall haue chylterne and he wyll haue spyte to them & hote them/ he shall haue a syne in his cholder/ & in his hede & in his body/ his fyrste sone shall not leue longe/ he shall be hurt with bestis of. iiii. cete/ he shall haue grettykenes in age of. xxliij. yere/ and yf he shall lyue. lxxxv. yeres after nature. The woman that is bozne than shall be frefull and shall haue dayly grete hurte/ she shall be a grete lyer / and shall lese hyr fyrste husbonde/ and get a better. she shall be syke in the age of. v. yere she shall be in daungere of dethe/ and yf she scape she maye leue tyll. xliij. yere and she shall haue grete sorowe in her hede/ and shall be lyke the shepe/ as to gete euery yere a fiese of wolle and than leses it/ and than it growethe agayne. sondaye is good bothe to man and woman.

C Here endeth the seconde syne of Aries.

C Here foloweth the syne of taurus.

T he childe that is bozne fro myd Aperyll to myd May shall be ryght hardy and fulle of stryfe/ delyspous and haue goodys gyuen to hym by other. And that they desyre shall be done shortly/ in his yowthe he shall dysprae many folke and prayse hym selfe/ he shall be very hasty he wyll go many pylgryn. agis/ and wyll go fro his frendes to dwell amonge strayngers/ and he shall be set in offys and shall kepe it well. And shall be made ryche by his wyfe/ and shall not be thankyd for his good seruyes done/ and for his dede shall not be rewardyd/ and yet he shall come to better estate and wyll take vengeance of his enemyes/ and shall be betone of a doge/ he shall suffer many paynes by women & shall be in patell. And in. xxxij. yere he shall be in patell of water/ and shall be hurte by sekene and venome/ and thanne he shall reche to ryches and maye lyue. lxxxv. yeres and. iij. monthes after nature. The woman that is bozne in that tyme shall neuer be dysposyd to grete labour and shall vse to lye and shall suffer shame/ she shall haue goodys by her frendys/ that that she thynkys moste on shall come to effecte/ she shall haue many husbandys and many chylder she shall bere of her body/ she shall be at the poore estate at. xvi. yere/ and in the myddis of her body is a marke/ she

shall haue sekeneſe/and yf ſhe eſcape ſhe ſhall lyue.lxxvi.yere after nature/ſhe ſholde bere rynges and preſyours aboute her/monday and thurſdaye is to them ryght good/and teweſdaye is bad as well to the man as to the womā And they maye belekenid to the bowle the whiche drawes in the plowe to ere the londe to ſawe the corne and yet whan the whete is rype and threche/ the bull hathe but the chaſſe for his parte therfore theſe people ſhall be greates keepers of good and ſhall be callyd bnynde people.

¶ Here begynneth the ſyne of Jemyny.

An that is bozne fro myd may vnto myd June ſhall haue many woundes he ſhall be ſayer and marſyfull/ he ſhall lyue a reſonabyll lyfe and ſhall receyue moche money/ & he ſhall goo many places that he knowes not and ſhall make many pylgremagys/and ſhall not abyde there as he was bozne/he ſhall be couetous & happy to ryches tyll. xxxv yere/his fyrſt wyfe ſhall not lyue longe and he ſhall take ſtraynge women/he ſhall be bitten of a doge and hurte. Also by fyr or water & he aſkape a maye yue nye a.C.yere. ¶ The woman that is bozne in that tyme/ſhall come to yonowze and ſhall holde the goodes of other by pryde/and ſhe ſhall be reprovyd of a falſe cryne and ſclander/ſhe ſhall be ſewer of a huſbonde at.xvi.yere yf ſhe wyll be chaſte/ſhe ſhall be in greates perell and ſhall lyue.lxx.yere. And ſhall honoure god/wensdaye and ſonday is to them good/and mondaye and frydaye is to them yll. As well the man as the woman and they ſhall gader the goodes of theyr ſokeſellozes and kepe it couerouſly.

¶ Of the ſyne of canſer.

What man that is bozne fro myd June to the mydis of Iulij he ſhall be malysyous/he ſhall loue well women he ſhall be wyſe and ſhall haue keepynge of other menys goodes/he ſhall haue ſtryfe and debate and ſom ſhall hurte hym by enuy/ he ſhall take vengeance oon his ennys/ for his haſty wordes many ſhall mocke hym/he ſhall be in pell of water he ſhall kepe his counſeyll in hym ſelfe. ¶ All ſynde treſozes and hyde money/he ſhall labour moche for his wyfe/and his goodys ſhall go backe warde an at. xxx. yere and ſhall paſſe the ſe/ & lyue.lxxij.yere with good fortune. ¶ The woman that is bozne in this monthe ſhal be haſty vnyewiſe ſoon ſozy and ſoon mery ſhe ſhall be wyſe & ſerua byl and ſuffer many euyllys ſhall be a grete laborer and take grete payne and trauell vnto. xxx.yere/ but after ſhe ſhall haue reſte ſhe ſhall haue many ſonnes ſhe muſte nedys be maryed at. xlii.yere/ honoure and geſtys ſhall folowe/ſhe ſhall haue woundys but ſhe ſhall be holpe by me

dyfyn/and shall haue parrell in water she shall be beten of a dogge and shalle
lyue.lxxij.yere to them thursdave and frydave is good/and tewysday is bad
as well to the man as to the woman they shalle haue the victoꝝy of thet en-
myes.

¶ Of the syne of Leo.

Who so is boꝝne fro myd Julij.vnto mydde Auguste shall be fayer
and hardy and shall speke openly and shall be marryfull he wylle
lyghtely wepe with them that wepps and shalle be very hasty in
woꝝdys they shall hurte hym in a tyme sodenly/and at.lxxvj.ye-
re some shall be aboute to doo hym wꝝonge but he shalle askeape
all parrell and foꝝ the gyftys that he geuyth a shall haue noo thanke/he shalle
be honowryd of ryght good pꝛople and shall obtayne that a shall be gyue/he
shall haue goddys by tempozall seruyes/he shall be enemy vnto theuys and he
shall be grete and myghty/he shall haue charge of cononete and as moche as
he hathe losse he shall wyne/he shall come to dignyte and shalbe by lound/he
take the foꝝtayne of.iiij.women he shall seke pylgrymages and suffer sekenes
in his eyes he shall fall foꝝ some hye place/he shall be frayde i water he shall be
in parrell of some grete loꝝde and at.lxxvij.yere he shall be bettyn of a dogge &
he shall be helyd with grete payne and shall lyue.lxxliij.yere after nature/

¶ The woman that is boꝝne in this tyme shall be stoberne a lyer/wel spekyng
ge marryfull plesauante/and maye not se men wepe hyr fyrste husbande shall
not lyue longe/she shall haue sekenes in the wombe and stomake/hyr neybours
shall haue hyr in suspecte at.lxxvij.yere and shall come to ryches & she shall
haue chylderne by.iiij.men she shall be louabyll and she shalbe of a gret hygh-
te/and lyue.lxxvij.yere after nature/the day of wensdave/tewysday/and lon-
dave be to them good/and satterdave is to them fulle euyl/as moche to men
as to women/and they shall be hardy quarolous and marryfull.

¶ Of the syne of birgo.

Who so is boꝝne fro myd Auguste vnto myd September he shall be bi-
ry hasty to his wyfe he shall be wyke and connyng and suttel of cra-
fte and all that he sayes a couetes he shall be frefull attones and a
shall ouer come his enemyes he shalbe longe with his fyrste wyfe and shall ha-
ue good foꝝtune at.lxxij.yere he shall not hyde the ryches that he hath he shal
be in parrell of water and be woundyd with some firon and shall leue.lxx.ye-
re after nature. ¶ The woman that than is boꝝne shall be shamfull and a
well doer and shalle suffer grete payne/and shall be neddygent and mary at.

xiij. yeres and she shall be but lytell space with hyr fyrste husbonde/hyr secon-
de shall longe lyue and haue moche good. with a nother woman/she shall fall
fro a hye/and shall be in payrell to dy shortly she shall suffer sekenes at .x. yere
of age and she skape this sykenes she maye lyue. lxx. yere after nature/ wens-
daye and sondaye to them is ryght good as well to the man as to the woman
aud teweysdaye is to them yll/and they shal delyte to lyue in chastyte/ But
they shall suffer moche whete euer they be.

¶ Of the syne of libra.

Who so be bozne fro the myddys september vnto the myddys Octo-
ber shall be myghty and houored in the scrups of captayns & shal
go many coutries and shall wyne in straynge londys he shall mar-
ry and breke his wedlocke/and take other meynys goodys/ and be mennys
sextowres and shall haue anger amonge his neyboures/he shall haue moche
cattell and some shall dyslayue hym/he shall be ryche by women and haue no
good fortune many shall are couseyll of hym & he shall lyue. lxx. yere and. iij.
monthes. ¶ The woman that thenne is bozne she shalbe louabyll and of gre-
te corage she shall goo in straynge places/she shall reioyse hyr husbande & but
she be maryed at. xiiij. yere she shall not be chaste she shalle haue no sonnes by
hyr fyste husbande she wyll go many pylgremagys & at. xxxiiij. yere she shall
ware ryche and lounge and soone after she shall be greuyfly syke and shalbe
hurte by fyre aboute the fete at. xij. yere and after nature shalle lyue. lx. yere
frydaye and mondaye is to hym ryght good and wensdaye is. yll as well
the man as the woman shall be in doubte vntyll the dethe and there is grete
doubte in the ende.

¶ Of the syne of Scorpius.

Who so is bozne fro myd October vnto mydde Nouember shall haue
good fortune he shall be a fornycatoure/the fyrst woman that he shal
loue to haue in maryage shalbe relygious/he shall suffer sekenes in
his members many facultys shall he haue and goo many countres and shall
ouercome his enmyes by his wyfe he shall haue many goodys and haue syke-
nes in the stomake and shalle company hym wyth mery people by his swete
wordys he wyll many dyslayue he shall be hurte by iron and somtyme with
some other kesse/he shall be in doubte & haue some enmyes in the age of. xxxiiij
yere he shall be syke and a skepe he shall lyue. lxxxiiij. yere. ¶ The woman
man that is bozne thenne shall be fayer and amyabyll and shall not be longe
with hyr fyrste husbonde but after she shall reioyse with another and by his

dyfne/and shall haue parell in water she shall be beten of a dogge and shalle lyue.lxxij.yere to them thursdave and frydave is good/and teweysday is bad as well to the man as to the woman they shalle haue the victoꝝy of thetrens myes.

¶ Of the syne of Leo.

Who so is boꝝne fro myd Julij.vnto mydde Auguste shall be fayer and hardy and shall speke openly and shall be marcyfull he wylle lyghtely wepe with them that wepys and shalle be very hasty in wordys they shall hurte hym in a tyme sodenly/and at.lxxvj.yere some shall be aboute to doo hym wronge but he shalle allscape all parell and foꝝ the gyftys that he geuyth a shall haue noo thanke/he shalle be honowryd of ryght good people and shall obtayne that a shall be gyue/he shall haue goddys by temporall seruyss/he shall be enmy vnto theuys and he shall be grete and myghty/he shall haue charge of comonete and as moche as he hathe losse he shall wyne/he shall come to dignyte and shalbe by lound/he take the foꝝtayne of.iiij. women he shall seke pylgrymages and suffer sekenes in his yves he shall fall foꝝ some hye place/he shall be frayde i water he shall be in parell of some grete lorde and at.lxxviij.yere he shall be bettyn of a dogge & he shall be helyd with grete payne and shall lyue.lxxliij.yere after nature/

¶ The woman that is boꝝne in this tyme shall be stoberne a lyer/wel spekynge marcyfull plesaunte/and maye not se men wepe hyr fyrste husbande shall not lyue longe/she shall haue sekenes in the wombe and stomake/hyr neybourres shall haue hyr in suspecte at.lxxviij.yere and shall come to ryches & she shall haue chylderne by.iiij.men she shall be louabyll and she shalbe of a gret hyghste/and lyue.lxxviij.yere after nature/the day of wensdave/teweysday/and loundave be to them good/and satterdave is to them fulle euyl/as moche to men as to women/and they shall be hardy quarolous and marcyfull.

¶ Of the syne of birgo.

Who so is boꝝne fro myd Auguste vnto myd september he shall be very hasty to his wyfe he shall be wyke and connyng and suttel of crafte and all that he sayes a couetes he shall be frefull attones and a shall ouer come his enmyes he shalbe longe with his fyrste wyfe and shall haue good foꝝtune at.lxxij.yere he shall not hyde the ryches that he hath he shall be in parell of water and be woundyd with some firon and shall leue.lxx.yere after nature. ¶ The woman that than is boꝝne shall be shamfull and a well doer and shalle suffer grete payne/and shall be neddygent and mary at.

xiij. yeres and she shall be but lytell space with hyr fyrste husbonde/hyr secon-
de shall longe lyue and haue moche good. with a nother woman she shall fall
fro a hye/and shall be in payrell to dy shortly she shall suffer sekenes at .x. yere
of age and she shalpe this sykenes she maye lyue. lxx. yere after nature/ wen-
daye and sondaye to them is ryght good as well to the man as to the woman
aud teweysdaye is to them yll/and they shal delyte to lyue in chastyte/ But
they shall suffer moche where euer they be.

¶ Of the syne of libra.

Who so be bozne fro the myddys september vnto the myddys Octo-
ber shall be myghty and howored in the seruyes of captayns & shal
go many couñtres and shall wynn in straynge londys he shall mar-
ry and bryke his wedlocke/and take other meynys goodys / and be mennys
sextowres and shall haue anger amonge his neybourcs/he shall haue moche
cattell and some shall dyspayue hym/he shall be ryche by weimen and haue no
good fortune many shall axe counseyll of hym & he shall lyue. lxx. yere and. iij.
monthes. ¶ The woman that thenne is bozne she shalbe louabyll and of gre-
te corage she shall goo in straynge places/she shall reioyse hyr husbonde & but
she be maryed at. xij. yere she shall not be chaste she shalbe haue no sonnes by
hyr fyrste husbonde she wyll go many pylgremagys & at. xxxij. yere she shall
ware ryche and lounge and soone after she shall be greuyfly syke and shalbe
hurte by fyre aboute the fete at xij. yere and after nature shalle lyue. lx. yere
frydaye and mondaye is to hym ryght good and wenydaye is . . . yll as well
the man as the woman shall be in doubte vntyll the dethe and there is grete
doubte in the ende.

¶ Of the syne of Scorpyus.

Who so is bozne fro myd October vnto mydde Nouember shall haue
good fortune he shall be a foynratoure/the fyrst woman that he shal
loue to haue in maryage shalbe relygious/he shall suffer sekenes in
his members many facultys shall he haue and goo many countres and shall
ouercome his enmyes by his wyfe he shall haue many goodys and haue syke-
nes in the stomake and shalle company hym wyth mery people by his swete
wordys he wyll many dyspayue he shall be hurte by iron and somtyme with
some other kesse/he shall be in doubte & haue some enmyes in the age of. xxxij.
yere he shall be syke and a shepe he shall lyue. lxxxij. yere. ¶ The woman
man that is bozne thenne shall be fayer and amabyll and shall not be longe
with hyr fyrste husbonde but after she shall reioyse with another and by his

good and faythfull seruyes she shall haue honoure and victoꝝ of his enemyes and shall lyue. lxx. yere after nature / te wyldaye and satterdaye is good to the ym and Jubiter is euyl and they shall haue swete wordis with a venemous synkyng of the tayle and shall saye wordes of othet wothet wyle and they wolde that people sholde saye by them.

¶ Of the syne of Sagyttaryus.

If that is boꝝne fro myd Nouember vnto myd Desember shall be marcyfull and goo Jndyfers places very daungerous and shall come agayne with weynyng at. xij. yere of age he shall be hurte and than passe the se and wyne moche and shall. lxxvij. yere and. viij. monethes after nature. ¶ The woman that thanne is boꝝne shall haue many thoughtys and be a negarde and shall haue moche stryfe but she louythe not to se men wepe she shall ouercome hyr enemyes / she shall spende moche money by euyl company she shall haue hyr frendys goddys and shalbe deselyd In here these and shall haue enuy and shall lyue. lxxij. yere after nature monday with frydaye is good to them and te wyldaye and satterdaye be bad as well to the man as to the woman they shall haue good consyens and be marcyfull and loue god well and cheryshe strangers.

¶ Of the syne of caprycorne.

Who so is boꝝne fro myde dyssember to myd Janyuer shall be Jrefull and a lechoure and full of labour he shalle haue moche stryfe and be owner of bestys with. iij. sete and he shalbe longe with his fyrst wyfe and suffer moche trobyll and he shal haue ryches and than shall falle to povertie and he shall company with oneste people and shall be ryche by women and he shall dyspayue maydens and shall lyue. lxxij. yere after nature.

¶ The woman that thanne is boꝝne shalbe shامتull and dycedefull and shal ouercome hyr ennemyes she shall haue chylderne by foure men and wyl go many pylgrynagys and shall fortune to grete goodys In hyr beste estate she shalle haue payne In hyr yres aboute. xxx. yere and she shalle lyue. lxxij. yere and. iij. monethes after nature that dayes of te wyldaye and satterdaye is to them ryght good and sondaye is euyl to them as well the man as the woman shall be resonabyll and also enuyous.

¶ Of the syne of Aquaryus.

Re that is bozne fro myd Januere to myd feuerpere/shall be well fa-
uoured and Ierfull and cuer shall lyue in bayne / he shall haue money
at xxij. yere/and wyne/ & shalbe seke & also hurt with yron & be ferid
in water and after haue gode soztune and go in many places. The wo
man that than is bozne shalbe delycpous and many tymes haue stryfe for hz
chyliden/and at xxij. yere she shall be in great perell. and shall be hurte with
bestys of foure fete and she shall lyue lxxij. yere after nature/ fryday and mon
day is to theym gode and tuesday and saterday is bad as well to the man as
to the woman.

COf the syne of pysses.

Hey that be bozne vnder pysses fro the myd feuerpere vnto y^e myd
Marche he shall be wyle and conyng/ in many sciens and shall go far
and be a wedloke bzeker and a mocker and very couctous/ he shall say
one/ & do another he shall fynde hyden money. he shall trust in his wyl
dome and shall defende wydowes and maydens/ and motherles chyliden/ &
shall passe very lyghtely all his troubles/ & shall lyue lxxij. yere/ after nature.
The woman that than is bozne shalbe delycpous/ fauulper plefant of corage
and shall haue grete sekene In hir eyes and be selanderd and defamed. hir
husbande shall forsake hir/ and with that she shall haue great payne with strā
geours and she shall nat haue it that is hir owne/ she shall haue sekene in hir
stomake and in hir chydebod/ she shall leue. lxxij. yere a ter nature/ saterday &
tuesday. is to them euyl/ as moche the man as the woman/ and they shall ly
ue saythfully.

Here endeth of the xij. sygnes. as Arayes/ Taurus/
Jemyny/ Cancer/ Leo/ Virgo/ Scorpio/ Libra/ Sage-
taryus/ Capzycornus/ Aquaryus/ and pysses. And it
is lykely that the chylde whiche is bozne vnder these sy-
nys shall haue suche fortune as is reherlyd byfoze. And
gyuen thē by cōstylacyon of the heuēly bodyes aboue.

Here foloweth to sheweth of the x. cristen nacyons that be recoūted but as
Infydyllys for be cause they beleue parte of oure saythe and not all/ and ther
foze we begynne with oure saythe.

The fyrste nacyon spekes of bytans.



In this I purpose to speke of many nacyons bothe crysten & hethen / & if I do amys I put it to your amēdemēt. **N**owe fyrst in the nacyō of laten ouer vs our great maiister is the pope / & the Emperour / & many other kynges. as fyrst the noble kyng of englōde / the kyng of frāce / the kyng of spayne / the kyng of hūgry with all other. The erle of flōres / the duke of venysle with other dukedomes & erledomes that be true to the sayth of holy churche.

The seconde nacyon spekes of grekes. **W**e cōplayne of the nacyon of grece for the veracyō that that they haue had in tyme past / There is a patryarke at Cōstātynople. & byshopes & abbotis of the spūalte / & lōgyng to the tempall Emperour / dukes & erles / they be now but fewe i nōbre. For the great turke hath taken almoste all that cōtries & the turkes now is nat obedyēt to the church of rome. they be cōdāned by the church for y^e they say that. Spūs sāt^{us} nō pcedit a filio et quod nō est purgatoriu.

The thyrde of prestre Johāns lande in hye ynde. **T**his emperour called prest Johā his lōde is maruelous & moche more than all crystedome / this emperour hath vnder hi lxxi. wyges that doth hi obeysaunce & whā he rydes i peas he hathe a cros of tre bozne afoze hym & i ware ii. croles the one of golde / the other of pry^{or} stones / & there ley the sait thomas of ynde

The fourth nacyon spekes of Jacobytes. **T**o speke of the nacyon of Jacobytes that take th^e names of James the Gretyke dysciple to the patryarke Alexāder. these Jacobytes hathe take a great parte of Allysle to the Wyent & the londe of mēbre that is ny to Egypte

and the lande of Ethyope there is more than xx. kyngdomes. and the chyldern that be bozne in that londe be circumcysed and pabyled with an hard y^e and pzent the syne of the crosse in the forhede and in other partes of the body/ and in the arine and in the brest/ they lyyue them to god onely and nat to the prestys/ and in the prouynce of yndoyens and agaranozys they do say that Cryste Iesu hathe only but nature deuyne/ some amon ge theym speke the language of Caldee and the other of Arabe/ and many that speke other languages after the dyuersytes of the nacjons they were condaned in the counsell of Cacedon.

¶ The v. nacion spekes of the nescoryens.

¶ The nacion nescoryens is named so after an Crytyke whiche was at constantynople/ the sayde Crytyke nescoryens putteth in Ihu Cryste ii. persones one god the tother man/ denyes the virgin mary/ to be mode of god/ but they say well that Ihu is a man they speke the language of Caldee/ and sacrefyce the Body of Ihu Cryste in leuende bzede they dwelle in Tartary and in ynde the great theyr londe is as moche aboute as all Almayne and Italy the Crytyke was condemned In the counsell of effesum and was deuyde fro^r church of Rome/ and they abyde styll in theyr oppnyon.

¶ The vi. nacion speke of the mozyens.

¶ Roboste is the nacion of mozyens Called After an Crytyke that was mozen/ this nacion puttes in Ihu Cryste one vnderstandynge and one wyll/ and they dwell in lybe in the prouyns of fenys & they be a great nombze they vse bowes and arrowes and in theyr contrebells/ they haue there byshopes y^e hathe myters & staues crosyers/ as the latens/ they vse holy scripture/ & of and of the letter of Caldee/ and in the wyte/ vulgare and lett of Araby/ they haue be vnder the obedyens of holy church of Rome. Theyr patryrke was in the generall counsell of Saynt Iohn of the latrende/ And longe at Rome vnder the pope Innocent the thyrde. but syns they be retourned vnto theyr euill oppnyon in whiche they contynue.

¶ The seventh speke of the armonyens.

¶ They saye that these nacjons of Armonyens is very nye vnto Antioche/ and also they vse all one manere of language in the Holy scripture/ and also in the scruple of the holy church/ But they do synge in theyr mother tonge

as we do in englyshe and the men and the women vnderstandes all togeder/
they haue they? prymate that they call Catholyke the whiche all they do obey
as to the Pope in great deuotion and reuerens. The fast the lente and etc no
fyshe & drynke no wyne/and etc fleshe the Saturday.

¶ The viii. nacyon speketh of the Georgiens.

¶ This Nacyon was called Georgiens of Saynte George/and they bere his
ymage in batayle/for he is they? Patrone they be of the Este ptis/ they be me
myghty and stronge/and they be halfe Pharyseis/ and halfe assuryens. they
speke a folyshe langage and makes the sacramentis as the grekes dothe/ the
prestys hathe they? crownes rounde shauē and the clarkes that be no prestes
hathe they? crownes square. and whan they go to the holy sepulcre/ they pay
no trybute to the Sarasyns. But they entre into Iherusalem with open
dardrys/for that the Sarasyns dreyds them the wemē vlyth wepyn to fight
with as men/and whan that they wyte vnto the Sowden/ he gyueth them
they? askynge.

¶ The ix. nacyon speketh of the Surryens.

¶ I fynde that the nacyons of surryens takes they? name of a lete called sur
rey/and is bytweene the other londes and the londe of Surrey / the people so
vulgare langage speketh sarasyn/ the holy wyte and offyce of the masse: it
in grece tonge they haue byllshops that kepeth the Constitucyons of grekes/
obayes to them in all thynges/ they make sacryfyce of leuen brede and a sch
opynyons of the grekes and the latynes. there is some crysten in the holy lon
de the whiche folowes them and be called Samaritanes which was conua
ted in the tyme of the Apostoles but they be nat very gode crysten people.

¶ The x. nacyon speketh of the mozarbyens.

¶ We shall make ende of the mozarbyens the whiche was in nymbre great in
tyme passed in the londe of Affrike and spayne/ but now they be but fewe
be called mozarbyens/ for this they helde the maners of the crysten people be
inge in Araby. they vse the latyne language in the offyce of holy thynges
and obeyeth to the churche of Rome/ and to the byllshop of latynes. they spe
ue them in the language Arymonyenne/ or in latyn/ they be dyfferent / to the
of latyn/ for in they? holy offyce they haue they? houres very lāge and for that
the day naturall is deuoyded in xiiii. houres of the day & nyght for they haue

offys:owres: salmys. Inimys: & alle other orysonys is very longe the whyche they saye not after the custome of latyns for this that the latynes sayes in the begynnyng they saye in the myddes or in the ende/ comme deuydes the holy sacrament in.iii. partys or in.x. these nasyon is deuoute people they wed none in maryage but a be bozne in theyr owne londe. The straynge men shal not mary women of that countre. And yf a mannyys wyfe dye there he shalle wedde no more but lyue in chastyte. The countres nowre is full of crytykes & yet no man fyndes a remedy.

¶ Here endeth of the .x. crysten nasyon.

¶ The auctor.

¶ O ye clarkes famos and eloquente.
¶ Connyng is kauth by redyng and exersys.
¶ Of nobyll materys full excellent.
¶ And remember salamonys sayes the wyse.
¶ That prayse the besynes and Iddynes dyspys.
¶ And saye he that many bokes do rede and se.
¶ It is full lykely wysdome haue shall he.

¶ Remember clarkes dayly dothe theyr delygens.
¶ In to oure corrupte speche maters to translate.
¶ yet betwene frenche and englyshe is grete deffens.
¶ There longage In redyng is double and dylcate.
¶ In theyr mother tonge they be so fortunate.
¶ They haue the bybyll and the apocalypys of deuynyt.
¶ With other nobyll bokes that in Englyche may not be.

¶ And remember teders where euer ye go.
¶ That hony is swete but conyng is swetter.
¶ Eaton the grete clarke some tyme sayd so.
¶ Howe golde is good and lernyng moche better.
¶ yet many full good be that netter knowe letter.
¶ And yet vertuous none can be of leuynge.
¶ But fyrste of prestes or clarkes they muste haue lernyng.

Wherfore with payens I you all besyre.
Be ware of the rylynge of falle crys.
Lette euer patrye say the set youre hartys a fyre.
And the chaffe fro the corne clene out to trye.
They that beleue the a mylle be worthy to dye.
And he is the grettest fole in this worlde I wys.
That thynketh that no māns wytte is so good as his.

Thus endeth here the shepardys kalender.
Drawn into englyshe to goddys reuerence.
And for profyte and pleasure smale clarkes to chere.
Playnly shewed to theyr intellygens.
Our parte is done now rederes do your dylygens.
And remember that Wynson say the to you this.
He that leuyth well/maye not dye amys.

Here endeth the kalender of shepardys/ drawn out of frenche in to En
 glyshe in the honowr of Ihesu cryste and his blessed mother mary and all
 the sayntes of heuen Impryntyd at London in flete strete at the sygne of the
 George by Rycharde Wynson the dat of oure lord a. M. CCCC. and. vi.

